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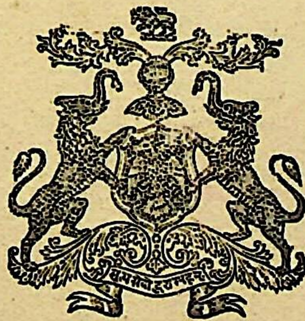
# ANNUAL REPORT

OF THE

# MYSORE ARCHÆOLOGICAL DEPARTMENT

## FOR THE YEAR 1928

*WITH THE GOVERNMENT REVIEW THEREON*





BANGALORE:
PRINTED AT THE GOVERNMENT PRESS
1929

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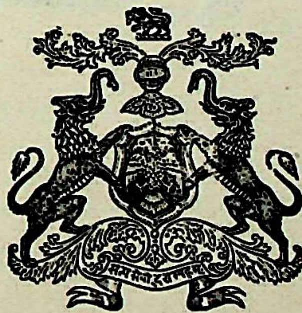
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# Government of his Highness the Maharaja of Mysore.

## GENERAL AND REVENUE DEPARTMENTS.

**G. O. No. D. 11384-96—Uni. 360-28-2, dated 2nd May 1929.**

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**Report on the working of the Archæological Department for the year 1927-28.**

Reviews the——.

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READ—

Report on the working of the Archæological Department for the year 1927-28, received from the Registrar, Mysore University, with his letter No. 15098-9, dated the 23rd January 1929.

ORDER No. D. 11384-96—UNI. 360-28-2, DATED 2ND MAY 1929.

1. Recorded.

2. The Director and his staff toured in parts of the Districts of Mysore, Hassan, Kolar, Shimoga and Chitaldrug, partly for excavation, partly for exploration of ancient monuments and partly for the search and collection of epigraphs and other old records and manuscripts. A detailed survey of monuments was made during the year in parts of Davangere, Sagar, Shikarpur and Chikmagalur Taluks. The most noteworthy monuments discovered are two temples situated in the heart of a forest near Nadkalsi in the Sagar Taluk. These temples which are reported to be in a very good state of preservation are said to be very fine examples of the Hoysala style of architecture, a type rarely found in the Malnad parts. The minor repairs which are reported to be necessary should be executed very early. While reviewing the last year's report, Government drew the attention of the Deputy Commissioner of Tumkur to the necessity for the proper maintenance of the temples at Kaidala by an effective administration of the temple lands; but no report has yet been received in the matter as yet. This should be attended to.

3. The total number of records collected during the year was 113 and included 11 copper plate grants and 3 sannads, the rest being stone inscriptions. In the closing months of the year under report, *i.e.*, between the 9th May and 9th June 1928, preliminary work of excavation on the ancient site of Chandravalli near the town of Chitaldrug was begun and carried on under the supervision of Professor M. H. Krishna Iyengar, M.A., D.Litt., (London) at a cost of Rs. 1,000, from the funds of the Archæological Department. It is gratifying to note that this step resulted in some interesting finds, among other things, of coins belonging to the Satavahana and later dynasties. It is hoped that further excavations on the site will result in even more interesting discoveries throwing light on the history of this ancient period. The detailed report promised on these finds will be awaited with interest.

New facts stated to have been gleaned during the year are:—

1. Confirmation of the rule of the Satavahanas and the Chatus over Mysore, both by archæological finds unearthed by excavating on the Chandravalli Site and by the application of the linguistic test noticed in the report.

2. The outbreak of a war between the Keladi and Kalasa chiefs, and the spoliation of the Sringeri Mutt by the latter.

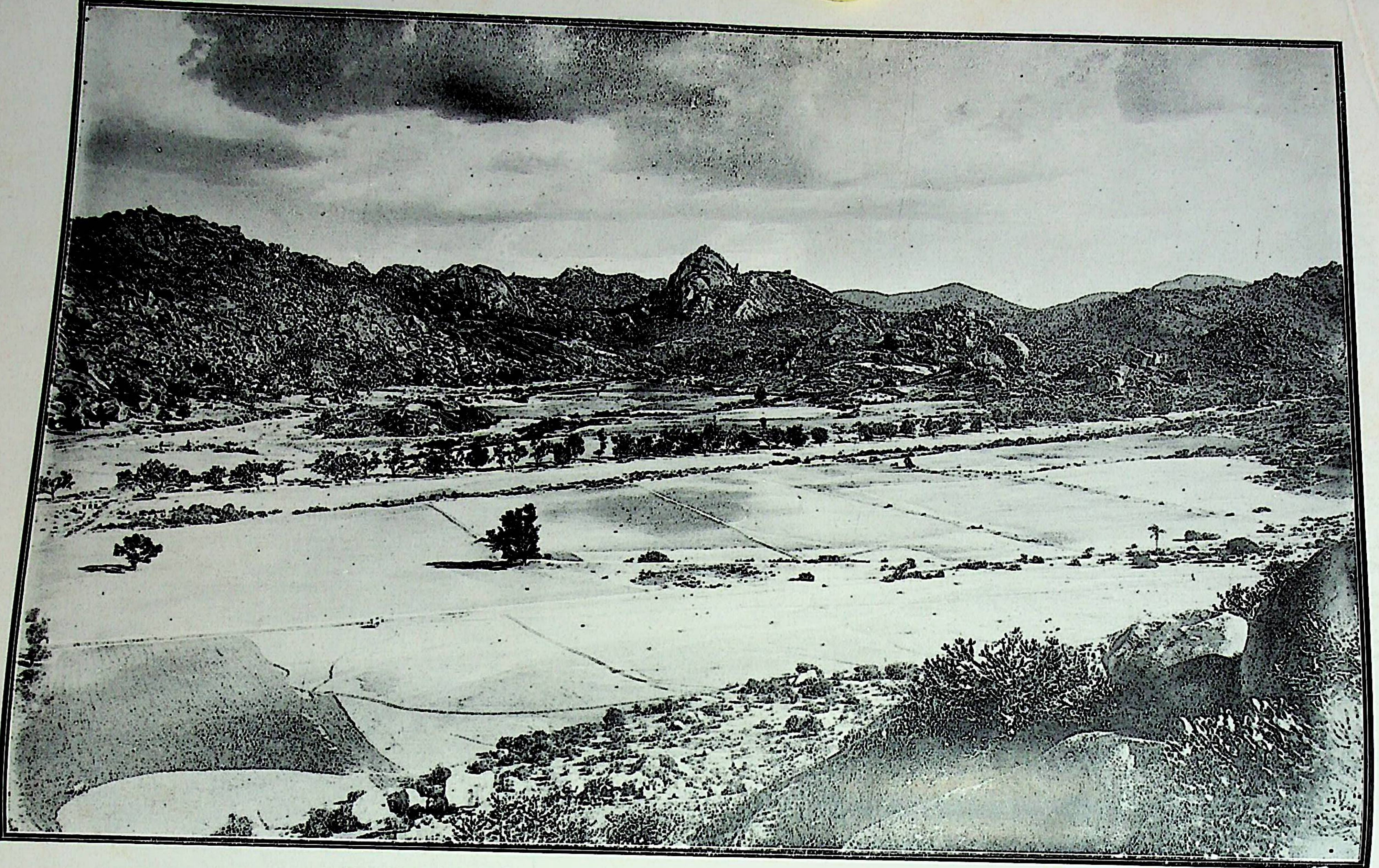
R. RANGA RAO,
Offg. *Chief Secretary to Government.*

To—The Registrar, Mysore University.
The Revenue Commissioner in Mysore.
The Muzrai Commissioner in Mysore.
The Chief Engineer in Mysore.
The Consulting Architect to Government.
The Deputy Commissioners of Districts.

Exd.—P.S.R.N.

WD 3103—GPB—860—14-5-29

PLATE I.



*Mysore Archæological Survey.*

VIEW OF CHANDRAVALLI VALLEY FROM CHOLAGUDDA, CHITALDRUG.

# ARCHAEOLOGICAL SURVEY OF MYSORE.

## ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1928.

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### TOURS, EXCAVATION, AND EXPLORATION.

1. The Director and the staff made tours in parts of the districts of Mysore, Hassan, Kolar, Shimoga, and Chitaldrug partly for excavation, partly for exploration of ancient monuments and partly for the search and collection of epigraphs and other old records and manuscripts.

Since the acquisition of the Chandravalli site referred to in the Report for 1925, it was under contemplation to undertake the work of Excavation of the site following systematic plan. It was found possible to take up this work during the close of the year under report.

**Chandravalli Site.**

2. The ancient site of Chandravalli is situated in a triangular valley about two miles from the modern town of Chitradurga. (Chitaldroog). It is surrounded on the East, South and West by a range of hills of varying heights while on the North it is open, facing a hill called Chōḷaraguḍḍa which is situated about a mile away.

The local people have the tradition that a great city was situated in the now uninhabited valley and that the city was destroyed by a Brahma Rakshasa who came to dwell in the place. Similar weird stories are told of some mysterious creatures guarding the wealth buried in the site.

When a new water-course was opened, south to north, through the site by the Government of Mysore about 80 years ago, several lead coins were discovered and picked up. Ever since, tourists and treasure-seekers have searched the water-course after every heavy shower of rain and collected coins, pottery and other antiquities.

In the year 1908, the Director-General of Archæology in India asked the Mysore Government for information about the site. Mr. R. Narasimhachar, officer in charge of Archæological Researches in Mysore at that time, sank a few pits near the water-course, collected some antiquities and published a short note about them in the Mysore Archæological report for that year. The question of acquiring the site from private owners for the Archæological Department was next taken up and a large portion of the site was acquired two years ago. During the current year a preliminary work on the site was begun and carried on under the supervision of Prof. M. H. Krishna Iyengar, M.A., D.Lit., (London), at a cost of Rs. 1,000 from the funds of the Archæological Department. This season's work was conducted between the 9th of May and the 9th of June and was stopped owing to the exhaustion of funds and the out-break of the monsoon.

The actual work was done in three stages. First, a close study was made of the surface of the site and the general study of its neighbouring rocks, hills and valleys. A regular plane table survey of the whole Valley was made and a plan is in the course of preparation. Secondly a number of pits were sunk and four definite spots were selected and excavated. Some bricks and tiles, pottery, bones, coins and other articles were found in the excavated areas and were carefully collected. Those things together

with the plans, drawings, sketches, impressions of inscriptions and photographs prepared on the spot are now being studied. A detailed report will be issued later on.

The find unearthed by excavation contains some coins belonging to the period of the Sâtavâhanas and some to the later kings of Duṭu and Chuṭu dynasties of the second and third centuries A.D.

## PART I.—ARCHÆOLOGY.

### (i) MONUMENTAL SURVEY.

3. Detailed Monumental Survey was made during the year in parts of the Taluks of Davangere, Sagar and Shikarpur and Chikmagalur and the following places were visited :—Bhânuvaḷḷi in Harihar Sub-taluk; Ânekoṇḍa, Bêtûr and Nîrthaḍi in Davangere taluk ; Chiṭṭur in Sorab Taluk ; Ikkêri, Keladi and Nâḍkalasi in Sagar taluk ; Kûduvaḷḷi in Chikmagalur taluk.

**Bhanuvalli.**

4. About 8 miles to the South of Harihar, the Village Bhânuvaḷḷi called Lakshmînârâyaṇapura in the inscription found on the spot contains a ruined temple of Lakshmî Nârâyaṇa. Of the original temple which consists of a *garbhagriha*, a *sukhanasi* and a *navaranga* only the garbhagriha is standing, the rest of the building being only traceable by the foundation still discernible. The *sukhanasi* has been rebuilt recently with mud roof. The image of Lakshmî Nârâyaṇa, is, however, a very big one, its total height including pedestal and prabhavali being about 8 feet. The image is sitting with Lakshmî on his lap and holds discus and mace in the two upper hands. The lower right hand holds a conch while the lower left goes round the waist of Lakshmî. The image has got ear-rings (makarakuṇḍala) in its ears and the image of Garuḍa is carved on the pedestal.

**Anekonda.**

5. Is a small village about a mile from the Davangere town. It contains a good Hoysala temple dedicated to Îśvara called Jagatêśvara in the inscription dated 1143 A.D. (Davangere, 4, *E. C.* XI). The inscription stone is still standing. The temple consists of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a *porch* consisting of two *Ankanas*. There are two niches, one on either side of the *sukhanasi* door way which contain figures of *Shanmukha* and a goddess. There is a cell on either side of the *navaranga*, the right one being quite open whereas the left one has a doorway. Both of them are empty. The central ceiling has the figure of Siva in dancing posture in the centre and *Ashtadikpâlakas* at the eight cardinal points. One peculiarity here is that in the central flowers of other ceilings *Ashtadikpâlakas* are carved.

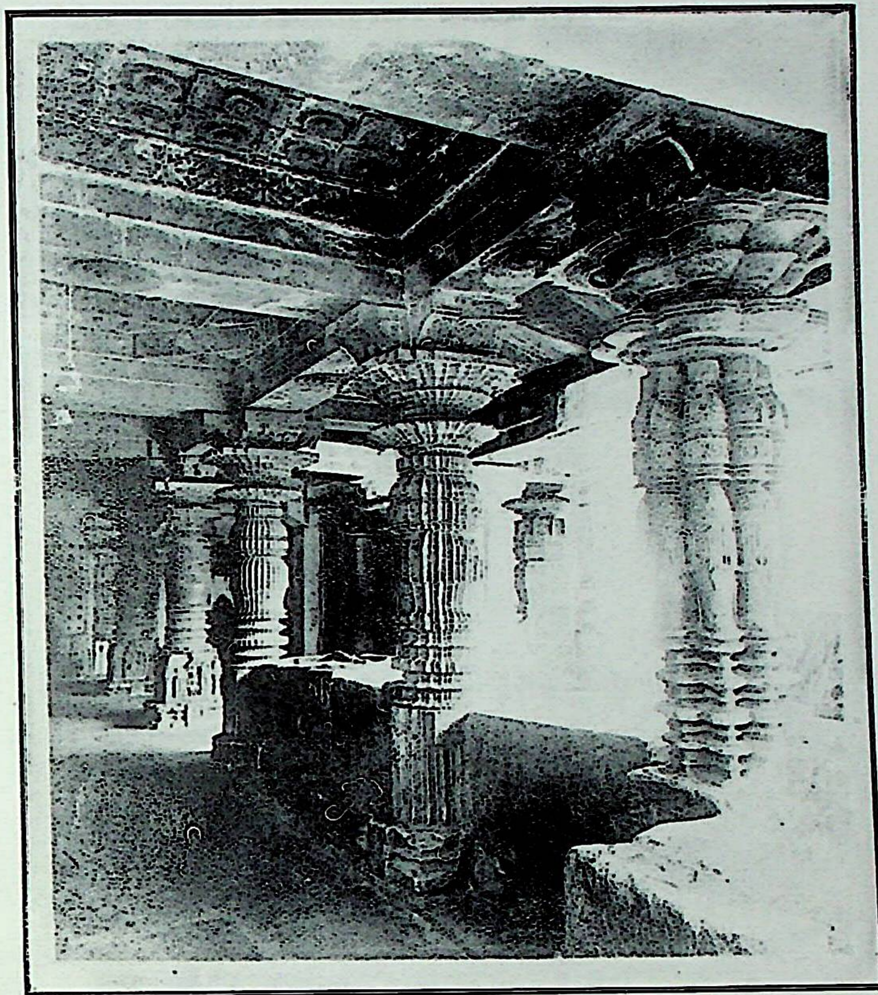
The front *ankana* of the porch has Tâṇḍavêśvara figure surrounded by petals of flowers. An inscription (Davangere 7, *E. C.* XI) is carved above the figure stating that it is the work of Abhinava-hasta-Veḍegam, son of Rûvâri Bâhôja.

The second *ankana* has the figure of Indra seated on an elephant with figures in dancing posture surrounding it.

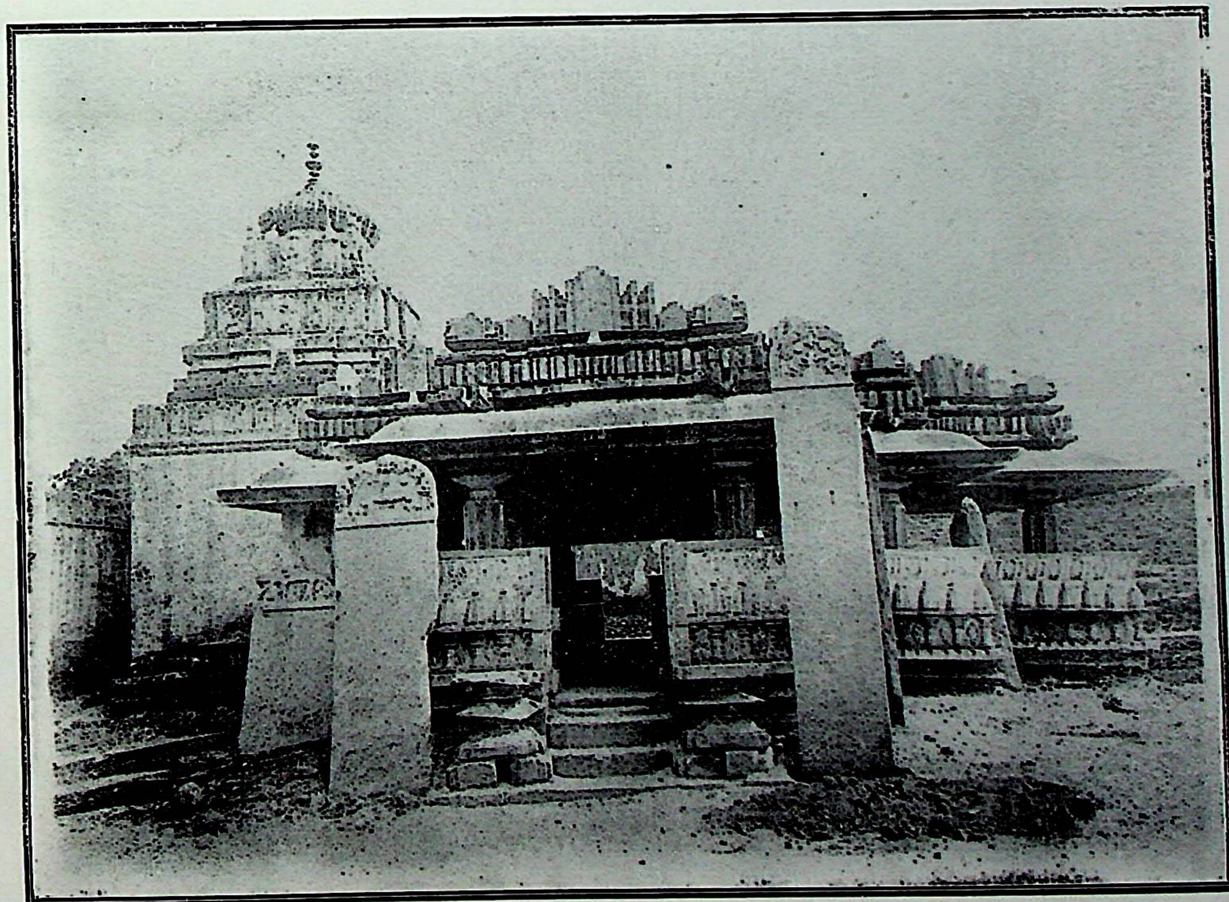
On a stone railing to the left of the main entrance there is an inscription "Rûvâri Bâhôjana putram Barvôja, Sarasvati, Gaṇadâsi," between two figures.

In front of the temple there is a shrine containing a Bull facing the God and behind the bull there is a small shrine containing linga.

Only the interior of the temple is intact while the outer wall has fallen away. A thick low wall in mud is recently built all round. The temple has not been kept clean. All sorts of rubbish are heaped in the *navaranga* and in the side cells. The Patel was warned not to allow such things in future.



INTERIOR VIEW OF ISVARA TEMPLE AT ANEKONDA.



SOUTH VIEW OF LAKSHMIDEVI TEMPLE AT HARIHAR.

*Mysore Archæological Survey.*

An inscription at the spot (Davangere 5, *E. C.* XI), dated 1116 A.D. mentions the grant of an endowment probably to this temple by Sôvaladêvi.

**Betur.**

6. Is a village a mile further away from Ānekoṇḍa. There are 3 temples in the village; Kâlabhairava and Kallêśvara temples outside and Basava temple inside. There are several Viragals and inscriptions in the Village mentioning the names of Vimuktêśvara, Râmeśvara, Siddheśvara and Sarpêśvara. It has not been possible to identify these gods.

The Kâlabhairava temple consists of a garbhagriha, *navaranga* and a porch. Only the central ceiling of the *navaranga* is deep, others are all flat and uncarved. There are perforated panels on either side of the *garbhagriha* doorway. The *Kâlabhairava* image is about four feet high. The whole of the outer wall has fallen now and is covered up by a mound of earth. An inscription (Davanagere 6, *E. C.* XI) refers to this temple and is dated Śaka year 1091.

The Basava temple is a modern structure built only in the year A.D. 1916.

The Kallêśvara temple seems to be the oldest of all. It is situated about a furlong from the village and to the north of it. It consists of a *garbhagriha*, an open *sukhanasi*, a *navaranga* and a *mukhamantapa* of 12 *ankanas*. The central ceiling of the *navaranga* has an image of Naṭarâja in the centre surrounded by *Ashṭadikpâlakas*. Images of Sarasvati, Shaṇmukha, Nârâyaṇa, and Nâgakanyakâ are kept in the *Navaranga*. The *Mukhamantapa* is coming down and the whole structure is in utter ruins. Trees have grown and are causing damage to the Gopura which is however, so far, intact. The deity is being worshipped daily. The temple has no endowment.

**Nirthadi.**

7. Is a village in the same taluk, situated on the border of the boundary between Davangere and Chitaldrug taluks. There is a fine temple constructed in the Dravidian style in the village, dedicated to Śrî Ranganâtha. The temple consists of a *garbhagriha*, *sukhanasi*, a *navaranga* and two small shrines on either side of the *navaranga* attached to the *sukhanasi*. There is an open *mukhamantapa* with pials on either side of the entrance on the East and there are porches on the North and on the South.

The central pillars of the *navaranga* are square and tapering to the top and have figures carved on all the sides. The pillars of the *mukhamantapa* are also square and composite; the two middle ones contain figures of Yalis and riders and the two outer ones have small pilasters.

The central ceiling is deep with a pendant supported by four parrots. The Gopura is lofty and completely in stone unlike most other Gopuras in this style of Architecture. In front of the *Mukhamantapa* there is a railing in stone with square uprights and óctagon horizontal bars and in front of the porches some Tôraṇas are standing supported by carved pillars. By the side of the North porch an inscription stone (Davangere 164, *E. C.* XI), is standing dated Śaka year 1619 which states that there was originally here a temple dedicated to Ahôbala Nârasimha, that it was destroyed by Aurangzeb's army and that this was rebuilt by the Chitaldrug chiefs. Accordingly the present image of Ranganâtha seems to be a later introduction. The pedestal in the *garbhagriha* goes to support this theory, in as much as it looks much older than the image and is far too broad for the image now standing. The left portion of the same now vacant seems to have been prepared to receive a second figure, probably, the image of Lakshmî.

The present image is in a standing posture and it holds discus and conch in the two upper hands, the lower ones being in the *Abhaya* and *Varada* poses. A figure of

Kṛishṇa holding a ball of butter in hand is carved on the lintel of the *sukhanasi* door way.

The image of a goddess is kept in the room to the right of the *sukhanasi* doorway and it is in sitting posture holding lotuses in the two upper hands, the lower ones being in the Abhaya and Varada poses.

In the room to the left of the *sukhanasi* doorway there are 12 images of Āḷwars, and one of Vishṇu. Three pairs of *Bhaktavigraha* (devotees) are carved with folded hands in the 3 central pillars of the *navaranga*.

The outer wall of the *garbhagriha* has carved figures all round. Elephants in various poses are carved at the bottom of the basement. Below the basement moulding horses and warriors are carved. In the panel next higher up, women engaged in the play called *Kôlâṭa* are carved and just below the top cornice, figures illustrating some episodes of the Ramayana are carved.

On the whole, the temple though comparatively modern, belonging to the 17th century, is interesting and is worthy of preservation.

**Chittur.**

8. Is situated in Sorab Taluk about seven miles from Shiralkoppa. There are four temples in the village dedicated to Durgâ, Ānjanêya, Nârâyaṇa and Iśvara. The first two are tiled structures. The third is a small shrine situated on a mound completely in ruins. The only temple worth noticing in the village is the Iśvara temple which consists of a *garbhagriha*, *sukhanasi*, *navaranga* and a small porch. The *sukhanasi* doorway has perforated panels on either side of the opening. There are 8 niches in the *navaranga* three of which are empty. In the remaining ones there are images of Saptamâtrikâ, Gaṇapati and Mahishâsuramardinî, with a Vishṇu image holding conch and discus in the two upper hands and lotus and mace in the two lower ones. The pillars of the Porch are sixteen-sided while those in the *navaranga* are of the usual round shape. A small piece of stone with seated figures of a man and a woman with folded hands carved on it has been placed in one of the empty niches. This is apparently part of an inscription stone as a few illegible lines of inscription can be seen underneath the carving.

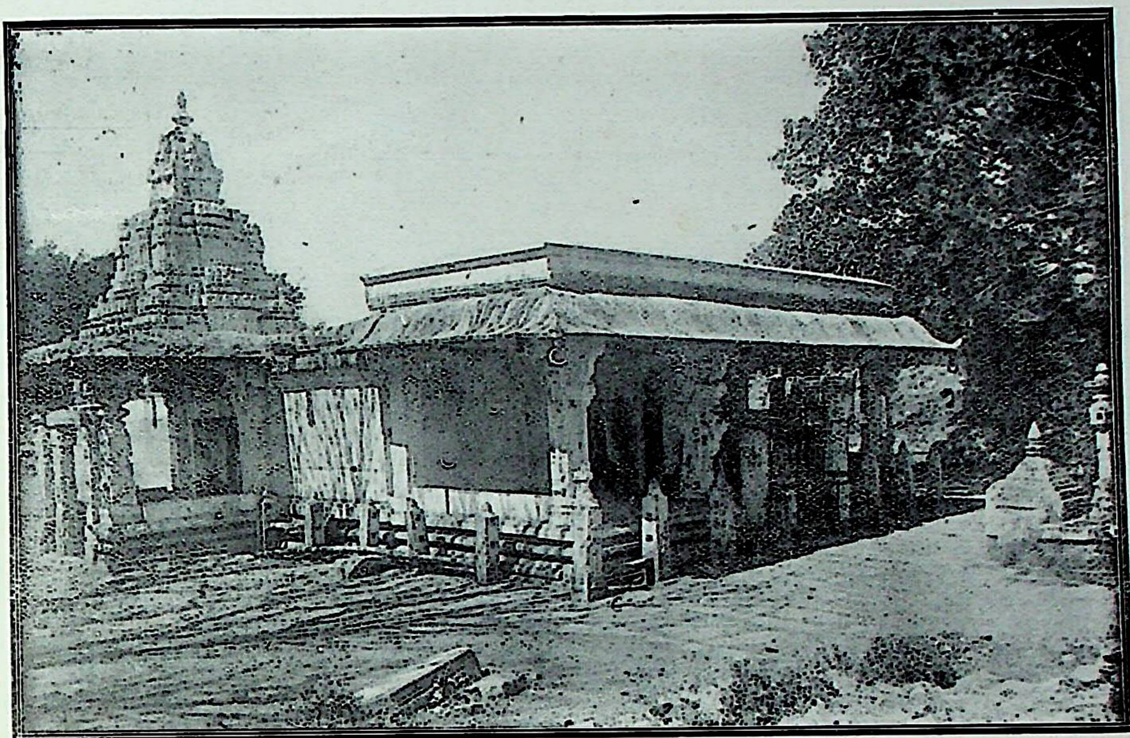
The deity is called Râmanâthêśvara in the inscription carved on the pillars of the *navaranga*.

The Gopura is an ordinary one in stone with no carvings or ornamentation.

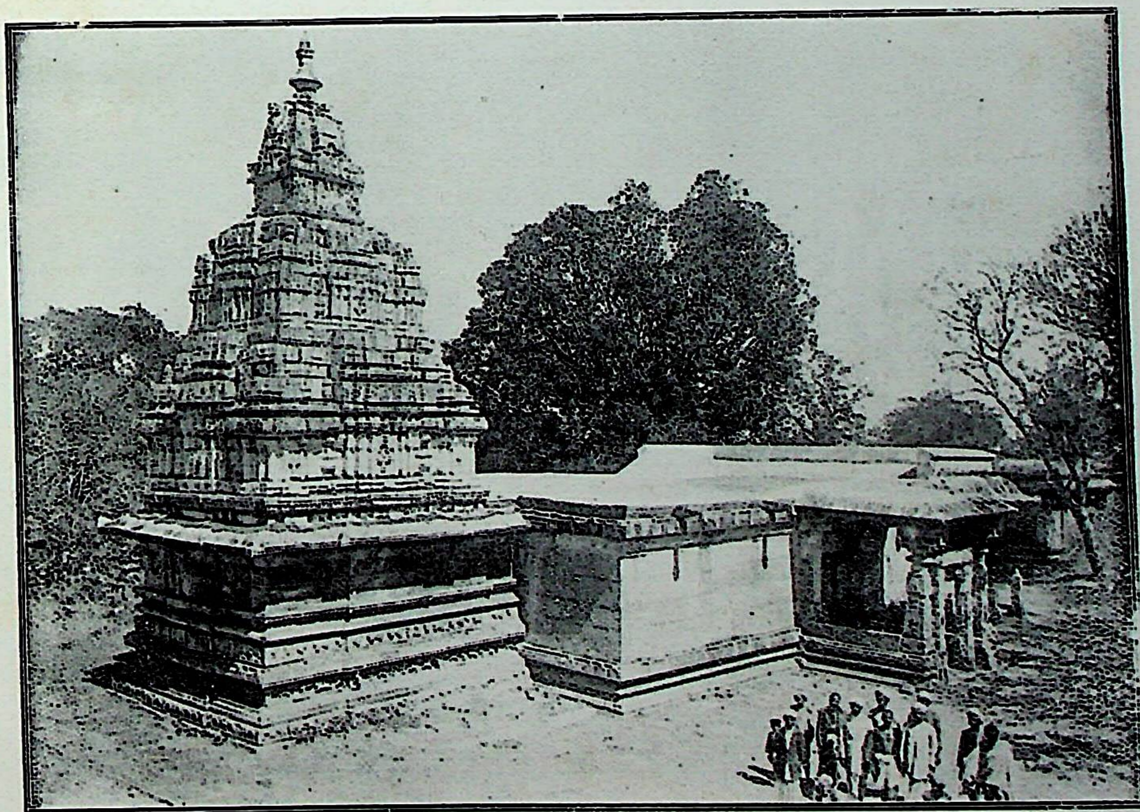
**Nadkalasi.**

9. The most important discovery of the year are the two very beautiful Hoysala temples situated in the heart of a forest near Nâḍkalsi in the Sagar taluk. One of them is slightly bigger than the other. Both of these face the East and stand at a distance of about 30 feet from each other. The bigger temple consists of a *garbhagriha*, a *sukhanasi*, and a *mukhamantapa* and is dedicated to Mallikârjuna. There are four niches inside the temple. There are the images of Saptamâtṛikas, Gaṇapati and Mahishâsuramardinî in three of the niches whereas the fourth is empty. But in this niche is kept a small image of a god with 4 hands. The two upper hands hold a bow and goad; the right lower hand has an arrow while the fourth hand is taken round the neck of his consort who stands by the side. A figure of a horse completely harnessed is carved behind the image. The significance of this carving cannot be made out. Probably the God is Umâmaheśvara. There is some inscription underneath and it is very much worn out.

The *sukhanasi* doorway has five perforated screens with the figures of musicians and dancers. All the ceilings are flat, with carved rosettes. The pillars are of the usual design and very well carved. One peculiarity however is that all round the



SOUTH-EAST VIEW OF RANGANATHASWAMI TEMPLE, NIRTADI.



SOUTH-WEST VIEW OF RANGANATHASWAMI TEMPLE, NIRTADI.

*Mysore Archæological Survey.*

pillars, animals, birds, and human figures in dancing posture are carved in outline. A few of them are reproduced here. They show the graceful draughtsmanship of the artists of that period.

There is a very fine Bull made of stone in the *mukhamantapa*. The stone has been beautifully polished. The *garbhagriha* has a stone tower of the Dodgaddavaḷḷi type and there are empty niches on all the three outside walls of the *garbhagriha*.

The smaller temple consists of a *garbhagriha* and a *navaranga*. There is a narrow passage all round the *garbhagriha* for circumambulation purposes. The temple is dedicated to Iśvara popularly called Râmêśvara, whereas the name of the deity is stated to be Nîlakaṇṭhêśvara, Billêśvara, and Sômêśvara in inscriptions. There is only one niche in the temple which contains an image of Vishṇu holding a discus and conch in the two upper hands and probably a lotus in the two lower ones. But the mace is missing.

The Gopuṛa over this temple is similar to the one on the Mallikârjuna temple. The stone finial which should be on the top is missing and the carved slab of the stone usually placed in front of the gopura which here has figures carved on it has fallen down from its place. A stone railing runs on the three sides of the *navaranga* and two carved elephants are placed on either side of the main entrance. One of these elephants has fallen down and is partly buried in earth.

Ceilings are all flat with carved rosettes. In this temple also the figures of animals and birds are carved in outline as in the other temple.

Both in this and the other temple there are two kinds of pillars. Those on the *jagati* are sixteen-sided on an octagonal base while other pillars are round on square base.

Inscriptions are carved on the three pillars of the *navaranga* which go to show that the temple was built in śaka year 1140 by one Baleyaṇṇa Vergaḍe, King of Koḍanâḍ and Kundanâḍ. Both these temples are very fine examples of the Hoysala style very rarely found in the Malnad parts and are fit to be classed as 1st class Monuments. They are fortunately in very good state of preservation. They however stand in need of minor repairs which must be attended to in the interests of ancient art.

**Ikkeri.**

10. A cursory survey of the Aghôrêśvara temple in this village was made so far back as the year 1911 and a short description of the temple was published in para 44 of the Report for that year without illustrations. It is a very beautiful temple built in mixed style and is unique in conception and treatment. It is a combination of Dravidian and Hoysala Art with no clear features of Saracenic style.

The temple consists of a *garbhagriha*, an open *sukhanasi* and a big *mukhamantapa* of 25 *ankanas*. There is a narrow passage leading from the *sukhanasi* all round the *garbhagriha* for purposes of circumambulation. The roof of the *mukhamantapa* is unusually high being about 16′ 6″ and the pillars are very beautifully carved; the four central ones being more ornamented than the rest and of a different design.

The outer wall is not over-wrought with carvings as in other Hoysala buildings. But there are features of Hoysala Art introduced in the shape of turrets and door jambs and surmounted by Dravidian pierced-stone-jali-work. This combination renders the work more attractive and appreciable. This feature is found in no other monument in the State. The pilasters in the walls of the *mukhamantapa* have each a subsidiary pillar and the pilasters between the niches have Yalis and warriors. All the doorways are exquisitely carved, especially the inner doorway of the *mukhamantapa*.

Above the turreted columns on the outer wall runs a band of 6″ carved mostly with the figures of birds. There are 3 niches on the three sides of the outer wall of

the *garbhagriha* and a platform of five feet wide runs all round the *garbhagriha* and the outer wall. On the east side beyond the platform a beautifully carved drain projects at a height of about four feet and below the drain there is an elephant with a seated female figure holding *Pâśa* and *ankuśa* in the two upper hands and lotus and fruit in the two lower hands. From an inscription on the basement of the temple which says "yî manṭapada kelasava geyida âchâri Hombuchada Venkaṭaiyanu" it is clear that one Venkaṭaiya of Humcha is the principal architect responsible for the design and construction of the *mukhamantapa*.

Except the western wall which is a bit out of plumb, the rest of the structure is in a very good state of preservation. As this is a very unique temple with rare features not met with in other monuments this has to be classed as a first class monument and maintained in perfect good repair.

To the left of the main temple stands the shrine of the goddess. It consists of a *garbhagriha*, a *sukhanasi* with two small shrines on either side, a *navaranga*, and a *porch*.

The *navaranga* has an arched doorway with a window of *Jâli* work on either side. The front mantapa has four pillars with figures of elephants supporting Yalis and riders. There is a stone railing consisting of turrets and lions alternating with each other above the basement on either side of central bay. The original image in the *garbhagriha* is stated to have been destroyed and another one is now placed. The name of the goddess is Akhilâṇḍêśvarî.

There is a pavilion in front of the main entrance of the Aghôrêśvara temple in which a well carved Nandi is kept. The pavilion is in the Vijayanagar style of architecture with arched openings and is very elegantly carved.

**Keladi.**

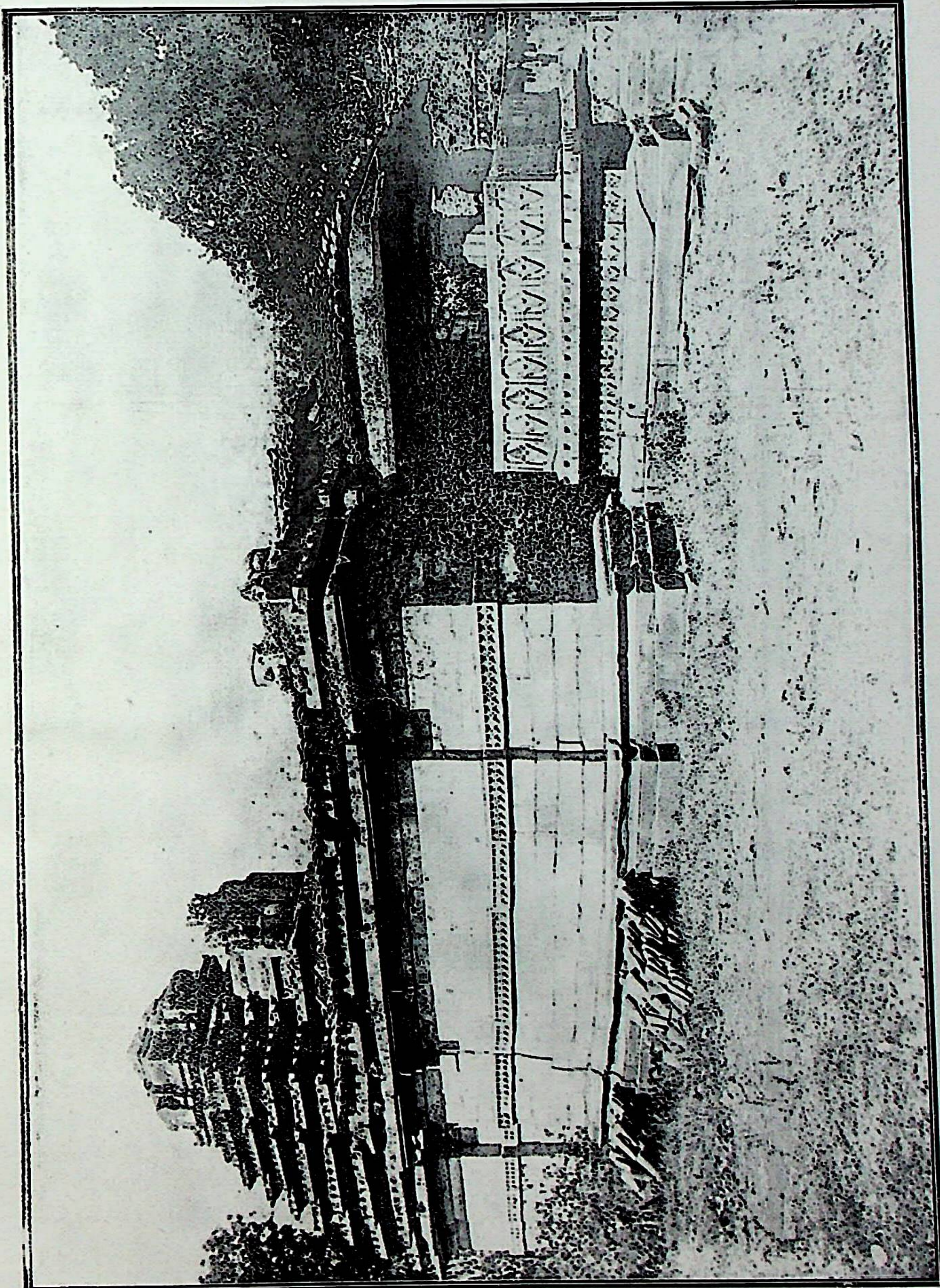
11. Which is a small village now is a place of great antiquarian interest. Among the monuments found in the village, the Râmêśvara temple is the most important. It consists of two *garbhagrihas* standing side by side facing east, two *sukhanasis*, with a passage all round the *garbhagriha* for circumambulation, two *mukhamantapas* and two porches. They seem to have been two independent temples built side by side. In front of one of these temples stands a lofty lamp pillar with an inscription dated 1681 A.D. (Sagar 38, *E. C.* VIII). This temple is dedicated to Vîrabhadra and is worshipped by a Lingâyat, while the other is dedicated to Râmêśvara worshipped by a Brahmin.

The Vîrabhadra temple is more ornate and more interesting than the other. Six of the pillars in the *mukhamantapa* are composite consisting of square pillars with projected yâḷis supporting a bracket. A platform stone railing with turrets runs all round the *mukhamantapa* and the edge of the *Jagali* has a flower border.

The ceilings here are all flat and of unusual pattern. In two of them there are carved big full-blown lotuses with geometric patterns surrounding them. The third consists of *Navagrahas* with Sûrya in the centre flanked by geometrical patterns made up of the figures of serpents and the fourth has a big Gaṇḍabhêruṇḍa figure holding two elephants in its claws and two lions in its two beaks, each of the lions in its turn holds an elephant in its claws. The Porch has a carved ceiling with lotuses.

One figure about 5 feet high with a goat's head and folded hands stands to the right of the *sukhanasi* doorway and another with a lion's head and folded hands stands to the left of the same. The first represents Dakshabrahma and the second Narasimha.

*PLATE IV.*



SOUTH-EAST VIEW OF RAMANATHESVARA TEMPLE, CHITTUR.

*Mysore Archæological Survey.*

The figure of Gaṇapati is carved on the lintel of the *sukhanasi* doorway. The *garbhagriha* doorway is plain and uncarved. On the rear wall of the temple there is a curious figure carved: The figure is about 3 feet high; has a lion's head; hands made up of two elephants' trunks and elephants' legs. What this figure is meant to represent it is hard to ascertain.

On one of the pillars of the *mukhamantapa*, a seated figure of a king is carved: Two servants stand in attendance on him. Nobody in the locality could say whom it represents. On the floor of the same, however, a figure of a man, prostrating before the god with folded hands is carved and below "Tammaḍi Vîrappa" is inscribed.

As stated above, the pillar in front of the temple has an inscription carved on its base: The inscription states that the pillar was set up through the treasurer Sidda Basavayya in the Śaka year 1603 during the reign of Śivappa Nâyak. Three female and two male figures with folded hands, are carved on the pillar facing the temple. One of the female figures is the biggest of the group.

It is stated that a big fair is held on the Śivarâtri day every year and that the fair is kept up for nearly a month.

The Râmêśvara temple.—There are niches on either side of the *sukhanasi* doorway in which images of Gaṇapati and Mahishâsuramardini are kept. Gaṇapati is carved over the lintel of the *sukhanasi* doorway. A figure of Lakshmî Nârâyaṇa holding discus and conch in the upper hands and lotus and mace in the lower hands and two images of Saptamâtrikas are standing within the courtyard. It is stated that the temple has about Rs. 36,000 at its credit and that a portion of the same is being utilized in constructing the covered verandah all round the temple.

The shrine of the Goddess stands by the side of the main temple and consists of a *garbagriha* with a passage surrounding it for circumambulation and a small verandah in front. In front of this there is a hall about 15′ x 20′ which has got a tiled roof and a wooden ceiling of good workmanship. The image is about two feet high with two hands. There is a lotus in the right hand while the left hand hangs down the side.

Śiva and Pârvati are carved on the rear wall of the temple and on the outer wall towards the front, figures of Shaṇmukha, Gaṇapati, Kâlabhairava, Gajalakshmi, Naṭarâja, Dattâtrêya and Tumburu are carved.

An inscription, Sagar 39 *E. C.* VIII, states that in Śaka year 1594, Sômaśêkhara Nâyaka, son of Śivappa Nâyaka granted an *umbli* to the Archak of this temple.

There are also three small shrines to the west of the village. Two of these are small stone structures of one *ankana* each. The third is also of one *ankana*, but with a tiled roof. The first two are dedicated to Ânjanêya and Durgâ and the third is a Vishṇu temple. The image of Vishṇu is two feet high with 4 hands holding Chakra and Sankha in the two upper hands and bow and arrow in the two lower hands. Garuḍa is carved on the pedestal of this image.

There is also a Jain Basti in the village. It appears that the ground where the basti stands was covered with thick jungle and that it was cleared five years ago and a small tiled structure was built over it, by a Jaina residing in the village. The image is that of Pârśvanâtha with a serpent hood. It is very small, nearly a foot in height. There is also a brass image of Anantanâtha.

**Kuduvalli.**

12. Eight miles to the south of Chikmagalur is an Agrahâr consisting mostly of Brahmin population and as stated in an inscription of 1391 A.D. (Chikmagalur 88 *E. C.* VI), it is called 'Purushôttamapura' for the reason that it was granted to the Śringêri Matt during the time of Śrî Purushôttama Bhâratiswâmi.

There are four temples in the village: *viz.*, Kalasêśvara, Sômêśvara, Râmêśvara and Channakêśava, all ordinary structures, with tiled roof. The last temple was repaired five years ago by one Sowcar Venkṭarâmaiya of the place.

On the hill, to the west of the village, about a mile off, there is a temple called Gautamêśvara: This is said to be a place of pilgrimage to the people in the neighbourhood. The temple is in Hoysala style consisting of a *garbhagriha*, *sukhanasi*, and a *navaranga* with a tiled roof all over. The pillars of the *navaranga* are of two kinds. Two are round with usual mouldings and two are many-cornered.

An inscription stone of Vîra Narasimha Dêva's time, dated Śaka year 1286 is standing by the side of the temple (Chikmagalur 89 *E. C.* VI), and there is also an incomplete vîragal. There is also an inscription of Śaka 956 noticed in page 52, of the report for 1927. A door-lintel with Naṭarâja carved beautifully thereon with attendants is lying by the side of the temple doorway.

There are two big *Dvarapalaka* figures on either side of the *sukhanasi* entrance and two figures, one of Kâḷabhairava and the other, of Saptamâṭrikas are standing in the *navaranga*.

(*ii*) Protection of Monuments.

13. Inspection Reports of institutions received during the current year are given in Appendix C.

14. The following monuments have been inspected by this Department and Inspection Notes thereon were sent to Deputy Commissioner, Kolar, for necessary action :—

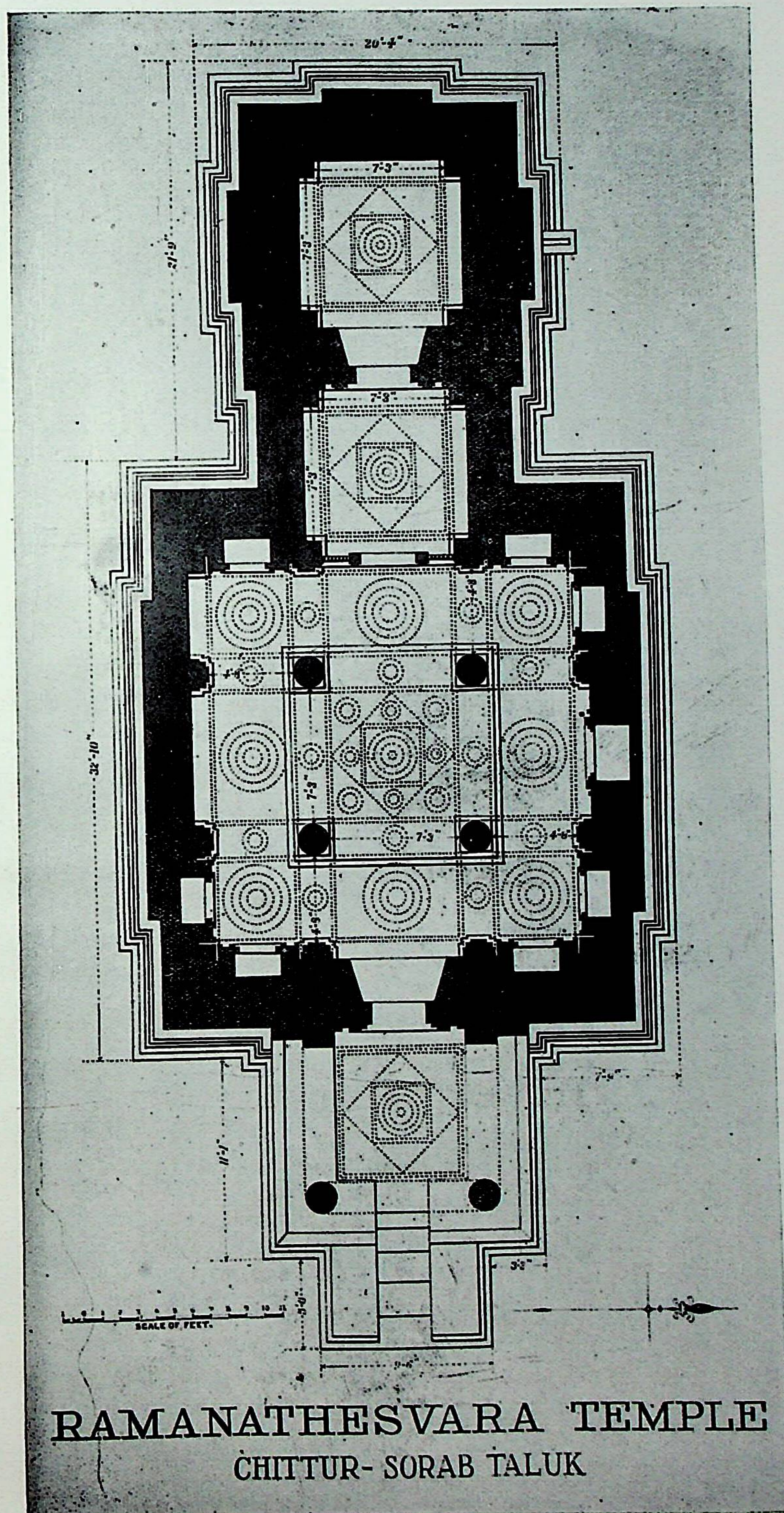
Kôlâramma temple and Sômêśvara temple, Mokhbâra, Kolar town; Râmalingêśvara temple, Âvani and Sômêśvara temple, Kuruḍumale, Mulbâgal taluk.

15. Estimates for the repairs of the following Monuments were received during the year :—

| | | Rs. |
|---|---|---|
| 1. | Chennigarayaswami temple at Aralaguppe .. .. .. .. | 75 |
| 2. | Kesava temple, Belur :—Kalluchavadi-mantapa and Naganayakana-mantapa and the old kitchen .. .. .. .. .. | 2,332 |
| 3. | Anjaneya temple in the compound of Chintamani Narasimhaswami temple, Kudli | 505 |
| 4. | Mallêsvarasvâmi and Venkataramanasvâmi temples, Madhugiri .. .. | 1,120 |
| 5. | Mallik Rahiman Darga, Sira .. .. .. .. .. | 4,000 |
| 6. | Hydervalli Darga, Mulbagal .. .. .. .. .. | 701 |
| 7. | Akkanabasti, Sravana Belgola .. .. .. .. .. | 678 |
| 8. | Kêsavadêvaru temple at Angadi .. .. .. .. .. | 1,290 |
| 9. | Kêsava temple, Ambuga .. .. .. .. .. | 2,970 |
| 10. | Anantapadmanâbhasvâmi and Visvêsvarasvâmi temples, Budanur .. .. | 91 |
| 11. | Lakshmidêvi temple, Dodgaddavalli .. .. .. .. | 433 |
| 12. | Parśvanâthasvami and Santinathasvami Bastis, Halebid .. .. .. | 440 |

16. On the recommendation of this Department, Government have passed orders (No. D. 5180-83—Edn. 115-26-37 of 16th November 1927), regarding repairs to Iśvara temple at Arsikere, Hassan District requesting the Chief Engineer, to allot a sum of Rs. 5,000 in the next year's budget for the purpose.

17. As regards temples of Gôpâlakṛishṇa, Kaṇvêśvara and Kannambâḍi Amma submerged in Kannambâḍi Reservoir, Government have passed orders (No. 437—K. S. S. 2221 of 16th November 1927), sanctioning the reconstruction of the Gôpâlakṛishṇaswâmy, Kaṇvêśvarasvâmi, and Kannambâḍi-Amma temples at an estimated cost of Rs. 80,000.




GROUND PLAN OF RAMANATHESWARA TEMPLE AT CHITTUR.

*Mysore Archæological Survey.*

18. Regarding the preservation of Śivappanâyaka's fort and Palace, referred to in Para 75 of the Annual Report for the year 1926 Government have passed orders (No. D 8544 of 14th April 1928) directing a tablet with a suitable inscription may be arranged to be put up on the site by this Department. The question of preventing further burials in the cemetery nearby is however, still under correspondence.

19. Government have also passed orders during the year in their G. O. No. 1326-9—Muz. 392-26-7, dated 10th February 1928 sanctioning an additional grant of Rs. 10,000 from General Revenues for the construction and repairs of Muzrai and Non-Muzrai institutions including Monuments and laying down the procedure for the utilisation of the Funds.

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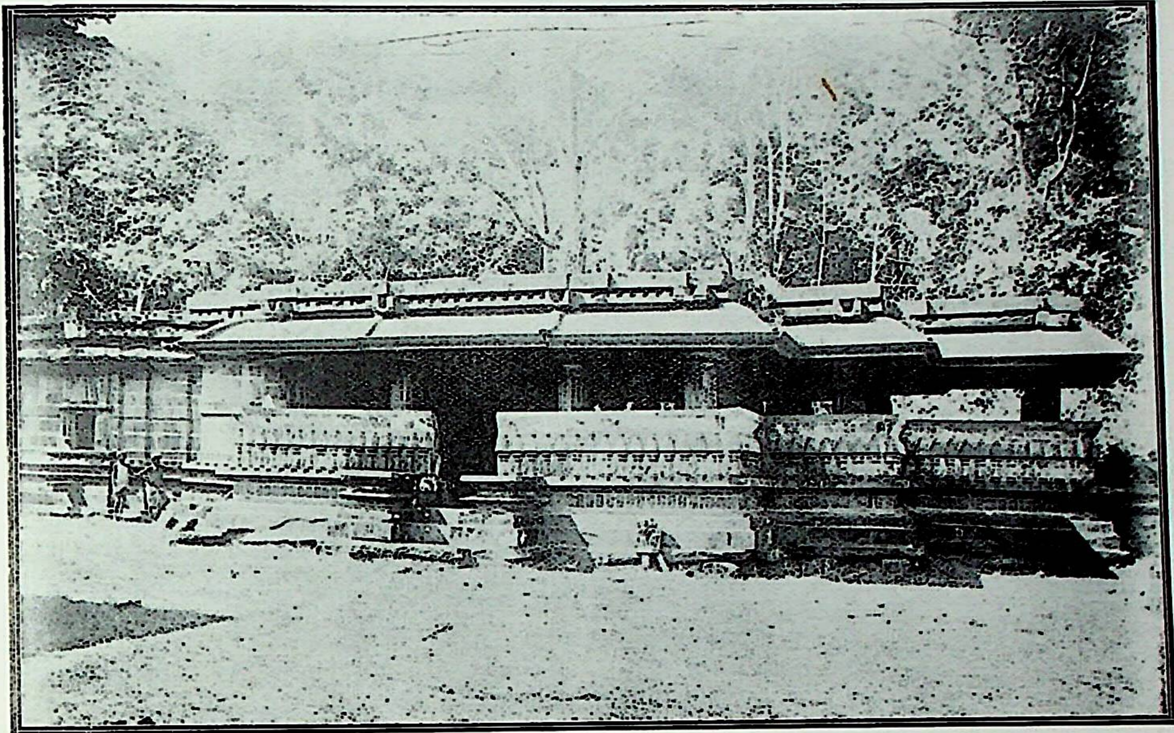
## PART II.—MANUSCRIPTS.

### (i) The Kannada Language under the Mauryas and the Satavahanas.

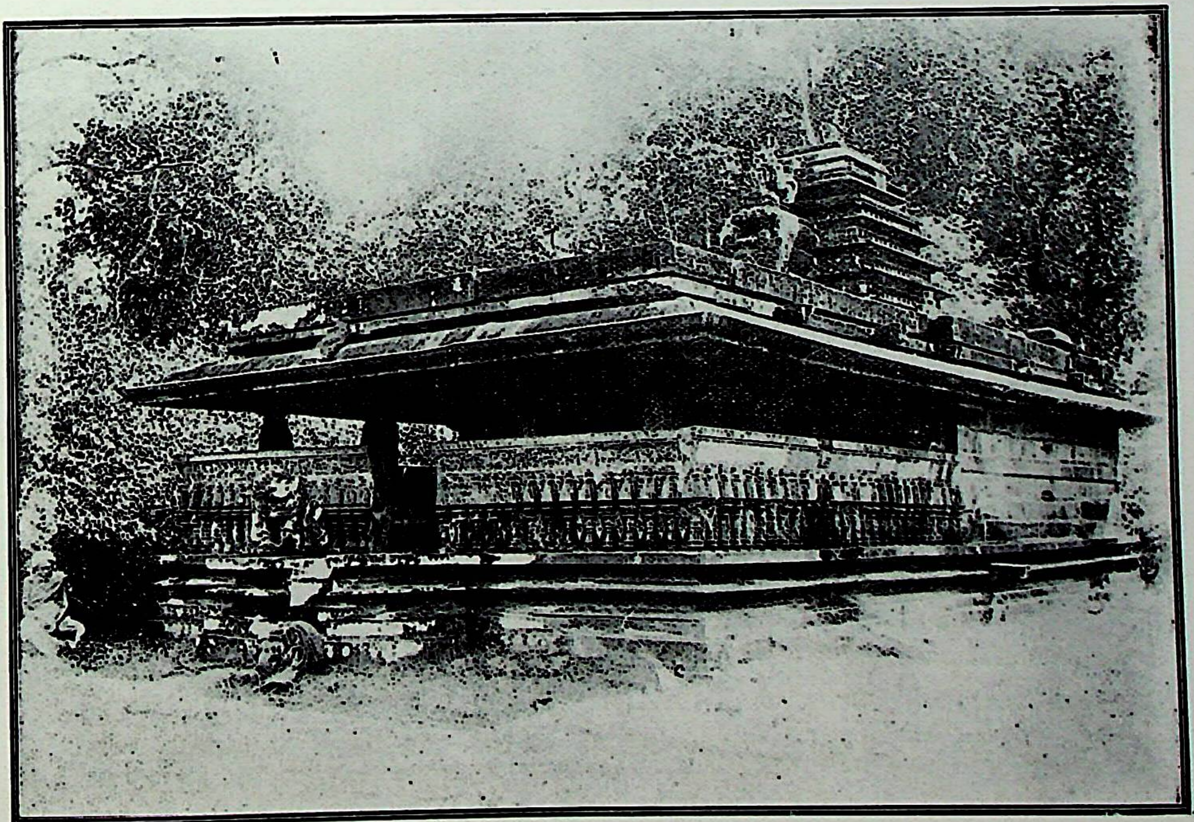
20. While speaking in his thirteenth edict of countries that came under the sphere of his conquest by the Law of Piety, Aśôka mentions the territories of the Chôḷas, and the Pâṇḍyas and of Ceylon as 'neighbouring realms' and those of the Yônas and Kâmbhôjas, the Bhôjas and the Pitinikas, and the Āndhras and the Pulindas as forming part of his own dominions. In edict II he mentions Satiyaputras, and Kêralaputras along with the Chôlas and Pâṇḍyas. From this it follows that the Chôḷas, the Pâṇḍyas, the Satiyaputras and the Kêraḷaputras were practically under independent rulers and that the Āndhras were under Aśôka. It is to be noted that it is rather the people than dynasties of kings that are denoted by the words, Chôḷas, Pâṇḍyas, the Kêraḷaputras and the Āndhras. Though the people designated by the term Satiyaputras are not satisfactorily identified, there is no doubt left regarding the meaning of the other terms. The name Chôḷa is even now given to the people inhabiting the Tanjur and Trichinopoly districts. The people of Madura and its neighbourhood are called the Pâṇḍyas. Kêraḷa is the name applied to the people of Travancore and Cochin. The people of Telugu districts are known as the Āndhras.

21. There can be no doubt that the Chôḷas, the Pâṇḍyas and the Kêraḷas had their own rulers speaking in their own language and that the Court language was Tamil. It may be presumed that the Āndhras were under a Viceroy appointed by Aśôka and many of the important Offices in the Āndhra Government were held by men deputed from Pâṭaliputra, the capital of Aśôka. It can be safely inferred from the edicts of Aśôka engraved on rocks at Brahmagiri and at Jaṭingi Râmêśvara hill in the district of Chitaldrug that what is later called the Karnâṭa country was like the Āndhra territory under a Viceroy appointed by Aśôka and that most of the important offices under the Viceroy were held by men hailing from Pâṭaliputra. According to the Kavirâjamârga (Chapter I, Verse 36) the Karnâṭa Country extended from the Kâveri to the Gôdâvari. Even now the people inhabiting the strip of the land in the west stretching from the source of Kâveri to as far as Kolhapur speak the Kannaḍa language. Under the Châlukyas the sphere of the Karnâṭa rule extended as far as Nâsik or the Gôdâvari. From this it is clear that intercourse between the Āndhras and the Karnâṭas was far easier than between the Tamils and the Telugus or the Karnâṭas. It is not known whether there were two Viceroys, one in the Āndhra land and the other in the Karnâṭa land or whether there was a single Viceroy administering both the provinces. Seeing the vast area of the two provinces, it may be presumed that each province had its own Viceroy.

22. There can be no doubt that all the officers forming the government from the Viceroy downwards either in the Āndhra province or in the Karnâṭa Province spoke in Prâkṛit and that with a view to make the administration of the countries easy or rather practicable Prâkṛit was made the court or official language in both the provinces. This is the case with all conquerors who speak a langauge different from that of the conquered. It can not possibly be otherwise. With a view to make the people understand the official language, they must have established schools to teach their language. The publication of Aśôka's edicts in Prâkṛit at Brahmagiri and at Jaṭingi Râmêśvara Hill, the then central place of the Karnâṭa land, and at Dauli near Bhuvanêśvar in the Kaṭak district and at Jaugada in the Ganjam district, tends to prove that the people were familiar with Pâḷi or Prâkṛit language which they learnt in Maṭhas



EAST VIEW OF MALLIKARJUNA TEMPLE, NADKALASI.



NORTH-WEST VIEW OF RAMESVARA TEMPLE, NADKALASI.

or schools. The absence of any such edicts in the countries of the Chôḷas, the Pâṇḍyas, and the Kêraḷas which are all spoken of in other edicts as being friendly confirms the presumption that the Tamils and the Kêraḷas could not understand Prâkṛit.

23. Even later, during the rule of the Sâtavâhanas and the Chuṭus or Nâgas who succeeded the Mauryas one after another in the Karnâṭa and Ândhra lands, Prâkṛit seems to have continued to be the official language. This view is supported by Sâtakarni's inscription in Prâkṛit, No. 263 in Maḷavaḷḷi, Shikaripur taluk, (*E. C.* VII) and by Chandra Sâta's inscription in Prâkṛit in Koḍavolu in the Gôdâvari district, and by Sivasvâti's inscription in the same language in Amarâvati on the lower course of the Kṛishṇa. All these inscriptions are accepted to be not later than the beginning of the third century A.D. As the inscription (No. 264 Maḷavaḷḷi, Shikâripur taluk) of Sivavarma of the Kadamba dynasty which succeeded the Sâtakarnis in Mysore is also in Prâkṛit, it may be reasonably inferred that Prâkṛit continued as the official language in the Karnâṭa land till the end of the fourth century A.D. In the sixth century Kannaḍa seems to have become the court language under the Châlukyas, most of whose inscriptions are recorded in the Kannaḍa language. This Kannaḍa language of the sixth century may be presumed to have little differed from the language found in the Kavirâjamârga of Nṛipatunga, a work of the 9th century A.D. abounding in Sanskrit and Prâkṛit words.

24. Little or nothing is known of the state of the Kannaḍa language during the 800 years from B.C. 300 down to A.D. 500. Nor is it known whether both Telugu and Kannaḍa languages were much differentiated from Tamil, their sister-language. As pronouns, words in domestic use and most of the roots are exactly alike, these three languages together with Malayâḷam form a single family, the Draviḍian family of languages. If there had been a difference at all between the Ândhra and Karnâṭa languages, that difference may be presumed to have been not more than the difference that exists between Dharwar Kannaḍa and Mysore Kannaḍa now, for the distance of the Tamil country from Kannaḍa or Telugu country is not greater than that between Mysore and Dharwar. What marks off Dharwar Kannaḍa from Mysore Kannaḍa lies in accentuation and a few local words and local changes in the usage of words.

25. If this assumption were true, the marked difference between Kannaḍa or Telugu on the one hand and Tamil on the other hand would have to be accounted for by supposing that the differentiation of these languages occurred during the eight or nine hundred years from B.C. 300 to A.D. 500 or 600. The causes of their differentiation are (1) the political separation of these languages from each other and (2) the study by the people of a foreign language neglecting their own Dravidian tongue under foreign rule. That migration of a people from their central home to distant climes brings about such morphological and phonological changes in kindred languages as make it hard to recognise their mutual affinity, is a philological principle acceptable to all. Such is the case with the Greek, Latin, Celtic, Iranian, and Vedic languages belonging to the Indo-Aryan family. But in the case of the Dravidian languages in question there is no migration of the people to distant lands. Hence their separation is only a disassociation from each other due to political causes. There is no evidence to say that such political separation affected the Draviḍian languages even before the Mauryan period. Hence it may be concluded that the four Draviḍian languages of Southern India had been differentiated in the course of the nine hundred years from B.C. 300 to A.D. 600.

26. As no literary or religious work written before the Mauryan period in the parent language of these four sister languages is forthcoming, it follows that before their political separation the Draviḍians had cultivated no literary taste so as to versify

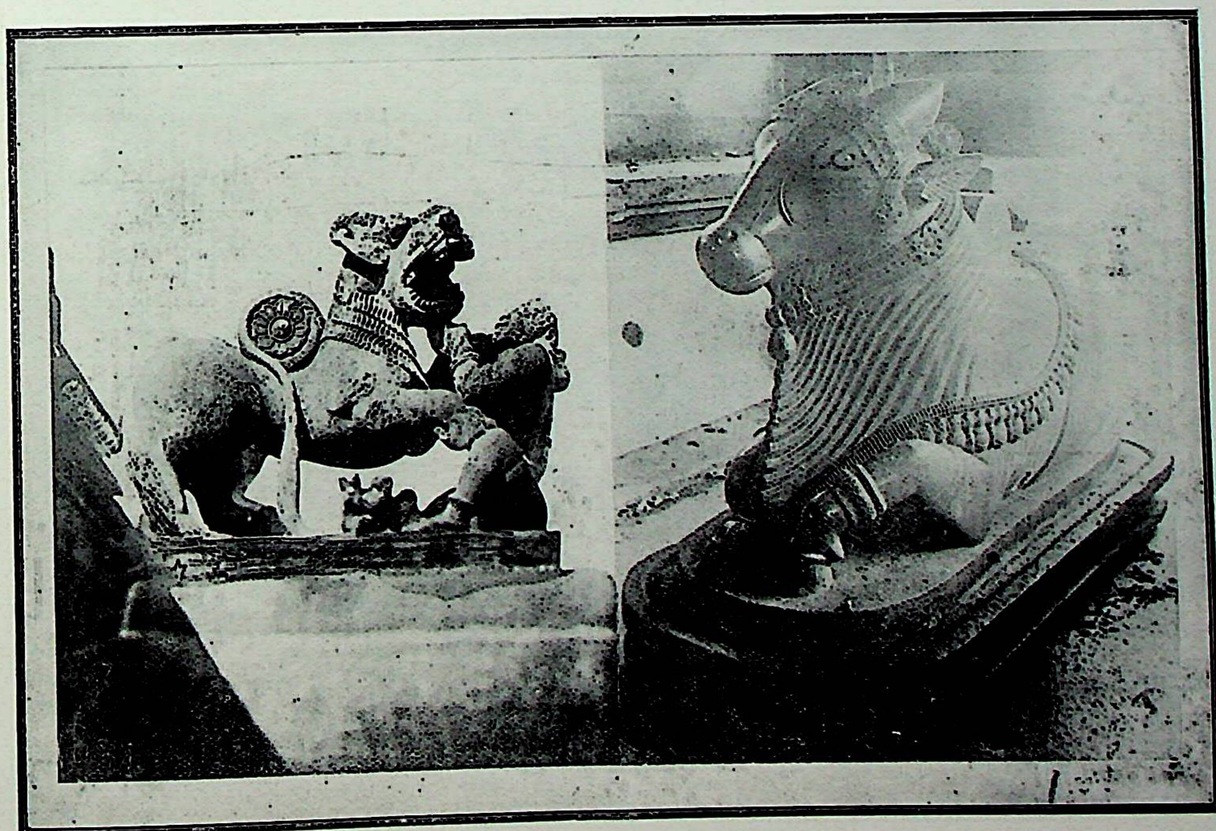
their religious or literary ideas just as the Buddhists and the Jains did in Pâḷi and Prâkṛit tongues which are the sources of the Bengâli, Mahrâti and other languages of Northern India. Nor do the Telugu or Kannaḍa people appear till 8 or 9 hundred years after their political separation from the Tamils, *viz.*, the Chôlas and the Pâṇḍyas, to have begun to compose their literary or religious works. Nor can the Tamils be expected to have had any popular literary work among them before their political separation from their brethren, the Telugus and the Kannaḍigas. It may be presumed that the dawning of literary culture among them was due to the influence which the Mauryan conquest of a portion of Southern India must have necessarily exerted upon them; for, their Sangam period is evidently coeval with the introduction of writing in Southern India. As Telugu, Kannaḍa, Grantha, Tamil and other South Indian scripts have been, according to the unfailing evidence of Epigraphy, derived from or have evolved out of the Brâhmi script, it follows that a century or two after the Mauryan conquest of a part of Southern India the art of writing came into use among the Tamils. Had there been any writing in the Dekhan before the Mauryan conquest, the Telugus and the Kannaḍigas would not have neglected it till they were taught the Brâhmi script, out of which the Telugu and Kannaḍa alphabets which are quite similar to each other have unmistakably evolved.

27. Just as the common literary culture of the Iranians and the Vedic Aryans gave rise to the Zend Avestha among the former and to the Vedas among the latter after the separation of the two branches from each other, so, if there had been a common literary culture among the Draviḍians before their political division and separation it would not have failed to stimulate the literary activity of the Telugu and other three branches of the Draviḍians. As no literary activity of any kind has been found either among the Telugus or among the Karnâṭa people till the sixth century A.D., it follows that the Tamilians, their neighbours, had developed no literary taste for a long time after their political separation.

28. There can be no doubt that after the political isolation of the Telugu and Karnâṭa provinces from the Tamil land, the two languages began to develop their phonetic and morphological changes. It is a fact that like Tamil the early Telugu and Kannaḍa languages required no more than thirty distinct alphabetical characters to represent their vowels and consonants. At their early stage, the two languages had no such vowel sounds as ṛ, ḷ, and the anusvara, and such consonants as the second, the third, and the fourth of each of the five Vargas, and neither ksha nor jna sounds. These additional sounds properly belong to the Prâkṛit and Sanskrit languages. The importation of foreign words into these languages led to the inclusion of these additional characters in the Telugu and Kannaḍa alphabets. Unlike the Tamil language, both the Telugu and Kannaḍa tongues contain a large number of what are called Tatsama and Tadbhava words. The Tatsamas are purely Sanskrit words while the Tadbhavas, though regarded as popular corruptions of Sanskrit words, are really Prâkṛit words, imported into these languages when Prâkṛit was current as an official language in the two provinces. When however Prâkṛit ceased to be the official language in the two countries about the sixth century A.D. the flow of the so called Tadbhava words into the vocabulary of these languages ceased at once. It was a time when the study of Brahman and Jaina religions and philosophies and their Alankâraśâstra began to engage the earnest attention of the people. Early in the ninth century Nṛipatunga translated or rather paraphrased Daṇḍi's Kâvyâdarśa into Kannaḍa and called the work Kavirâjamârga. This led to the free flow of Sanskrit words into Kannaḍa. Thus it is easy to distinguish two periods in the growth of Kannaḍa and Telugu languages. The first is the Prâkṛit period extending from B.C. 300 or B.C. 250 to



FIGURE OF UMAMAHESVARA, NADKALASI.



FIGURES OF SALA AND BULL, NADKALASI TEMPLES.

A.D. 600 or 650 when the languages of the people in the two provinces became a mixture of Prâkṛit and Dravidian words. The second period extends from about A.D. 600 up to the present day and is marked by extensive literary works abounding in Tatsamas or Sanskrit words.

29. It has however been usual with Kannaḍa Grammarians to take the word Tadbhava in the sense of words taken from Sanskrit with some modification. The word Tâṇam for example is regarded as having been derived from Sanskrit Sthâna, omitting the initial *s* and changing the Mahaprana *tha* to *ta* and the dental *na* to palatal *na*. If this process were accepted as a satisfactory explanation of the origin of Tadbhavas in the Kannaḍa language, it would presuppose the currency of the Sanskrit language prior to the formation of Tadbhavas in the Karnâṭa and Telugu territories. But there is no reliable evidence to show that there was a political, commercial or literary colony of Sanskrit-speaking people anywhere in these countries. Even if its existence be presumed, it would not prove the currency of the Sanskrit tongue among the people and the formation of Tadbhava words.

30. There is reason to believe that long before the word Tadbhava came into use in Kannaḍa literary works, it was in use in a different sense in Sanskrit. While Kannaḍa scholars take it to mean words derived from Sanskrit with some modification for use in the Kannaḍa language, Sanskrit writers used it in the sense of Pâli or Prâkṛit words derived from Sanskrit with some phonological and morphological changes. Speaking of various languages current in his time Daṇḍi says in verses 32-37 in the first chapter of his Kâvyadarśa as follows :—

" The language in which literary works are written is of four kinds : Sanskrita, Prâkṛita, Apabhramśa, and miśra (mixed). Sages of yore have called the divine language Sanskrita. Prâkṛita has various forms known as Tadbhava, Tatsama, Dêśi and the like. Sauraśêni, Gauḍi, Lâṭi, and a variety of Lâṭi go by the name of Prâkṛita. The dialect of the Âbhîras is called Apabhramśa in literary works. But in the Sâstras, languages other than Sanskrit are called Apabhramśa in general".

31. According to Philologists, Prâkṛit was an old dialect and was current among the Aryan people side by side with the Vedic language and later with Sanskrit as well. While the educated used the word Sthâna in the sense of a place the uneducated pronounced it as tâṇa, the change of syllables being involuntary and due to various causes. The same is the case with words such as dhamma for dharma, kabba for kâvya, âgasa for âkâśa and the like. But ancient writers like Daṇḍi who had no knowledge of linguistic history presumed that Prâkṛit was an artificial language manufactured for the people. They had no idea of the impossibility of such a creation. That languages are evolved but not created, is a modern discovery unknown to ancient writers. Hence they regarded words with morphological change as Tadbhava and others with no change as Tatsama. Since the changes in the Tadbhava words followed some rules as explained in Prâkṛit Grammars, a great number of Tadbhava words could be formed according to grammatical rules. According to these Grammarians, rules came first and words later. But according to philological principles, the reverse is the truth. As the science of philology was unknown to ancient Sanskrit Grammarians they regarded Sanskrit as the source of Prâkṛit and other dialects.

32. Kannaḍa grammarians also seem to have shared the views of Sanskrit Grammarians regarding the origin and growth of languages. Nṛipatunga (9th century A.D.) for example has based his Kavirâjamârga on Daṇḍi's Kâvyâdarśa and has used the same technical terms as are found in the Kâvyâdarśa. In verse 53 of the second chapter of the Kavirâjamârga, he says that he will illustrate the Kâvyaguṇas in verses composed of Tadbhava words. The Kâvyaguṇas referred to here are the same as

those mentioned by Daṇḍi. There can be no doubt that the word Tadbhava has also been taken from the Kâvyâdarśa in which it is used in the sense of a Prâkṛit word originally derived from Sanskrit. It is likely that Nṛipatunga has used the word in the same sense, *i.e.*, Prâkṛit word. If so, it follows that the so called Tadbhava words found in the vocabulary of the Kannaḍa language are Prâkṛit words and that they crept into the vocabulary of the Kannaḍa language when Prâkṛit was current as the official language in the Karnâṭa country under the Mauryas, Śâtavâhanas, Chuṭus, and the early Kadaṁbas. But later Kannaḍa writers seem to have used the word Tadbhava in its etymological sense and believed that the Tadbhava words were directly taken from Sanskrit with such modifications as characterise them. But as already pointed out Sanskrit was never current as a spoken language among the Kannaḍigas and that accordingly there was no chance of Sanskrit words creeping into Kannaḍa vocabulary with or without modification. Hence it follows that the earliest Tadbhava and Tatsama words found in the Kannaḍa language are words borrowed from Prâkṛit which, as pointed above, was current as official language in the Karnâṭa and Telugu countries.

33. The following Prâkṛit words taken from Ândhra inscriptions of Nasik* and from the inscriptions of Chuṭukuḷânanda Śâtakarni and of the Kadamba king Sivavarma at Maḷavaḷḷi in Shikaripur taluk, Mysore State, are exactly identical with the so called Tadbhava words found in the early Kannaḍa language and as such they will not fail to corroborate the view that the so-called Tadbhavas are words directly taken from Prâkṛit and not words taken from Sanskrit with some modification :—

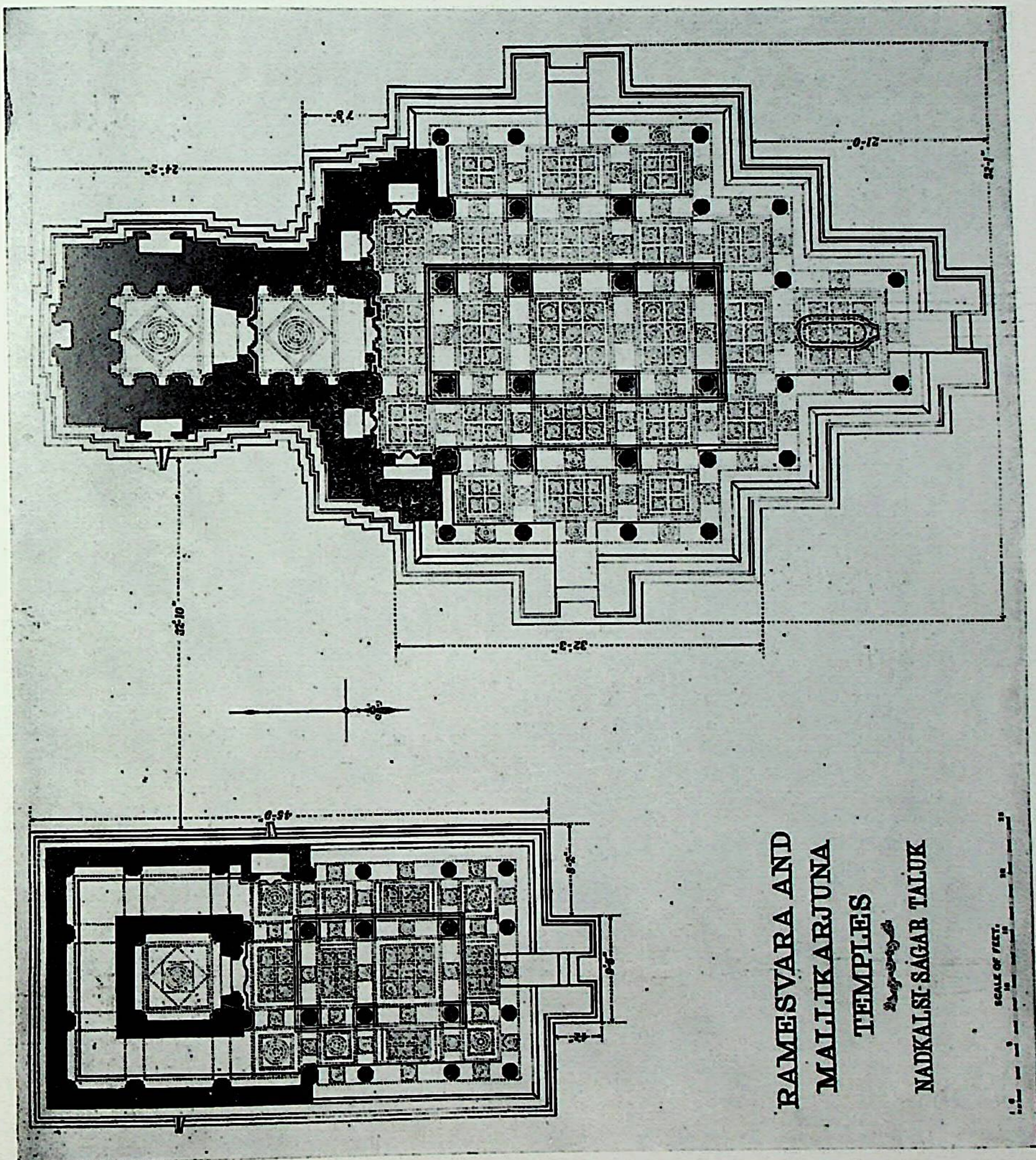
| Prâkṛit | Sanskrit equivalent. |
|---|---|
| Puta | Putra |
| Siri | Śrî |
| Samvachara | Samvatsara |
| Bitiya | Dvitîya |
| Sâsana | Śâsana |
| Dêsakâla | Dêśakâla |
| Yasa or jasa | Yaśas |
| Vanna or Banna | Varna |
| Purisa | Puruśha |
| Bamhana | Brâhmana |
| Têja | Têjas |
| Tapa | Tapas |
| Sachcha | Satya |

As in Nasik No. 18 Śâtakarṇi is stated to have been the lord of the Sahya and the Malaya mountains among others, it follows that his dominion extended as far as Coorg where the Sahya is situated and that Prâkṛit, the king's language was current in the Karnâṭa country.

34. It may therefore be concluded that during the 800 years from B.C. 250 to A.D. 550, Prâkṛit, the spoken language of the Śâtavâhanas and their successors, the Chuṭus and the Kadambas, was the court language in the Karnâṭa country and that during this period a number of Prâkṛit words called Tadbhavas found their entry in Kannaḍa, the vernacular of the Karnâṭa country. When in the latter part of the sixth century Kannaḍa was made the official language under the Châlukyas, Kannaḍa scholars manufactured some more Tadbhava words in accordance with the rules determining the formation of Tadbhavas and added them together with Tatsama words to the vocabulary of the Kannaḍa language. Thus Prâkṛit in the early period and Sanskrit in the later period appear to have contributed much for the growth of the Kannaḍa language and literature.

*Nasik No. 18. p. 188, Arch. Survey of Western India, Vol. IV.

PLATE VIII.




GROUND PLAN OF RAMESWARA AND MALLIKARJUNA TEMPLES AT NADKALSI.

*Mysore Archæological Survey.*



(II) The Sringeri Math and Its Gurus.

35. Guruvamśamahâkâvya or History of successive teachers of Sringêri Math is a biographical work in verse in Sanskrit composed by Lakshmaṇaśâstri, son of Viśveśvaraśâstri under the orders of Sachchidânandabhârati, disciple of Nrisimhabhârati. As the author mentions the names of Chennammâji and Somaśêkhara Nāyak and as no mention is made of either Haiderali or of Vîrammâji, the last of the Keḷadi rulers, it follows that the author was the contemporary of Somaśêkhara II (1714-1739) of Keḷadi, when Sachchidânandabhârati, (1705-1741) disciple of Narasimhabhârati, adorned the pontifical seat at Śringêri. Lakshmaṇaśâstri, the author of the work seems to have been a very good Sanskrit scholar and as he composed the work under the orders of Sachchidânandabhârati, it may be reasonably presumed that he faithfully copied all available traditional information about the successive teachers of Śringeri. But though the information recorded by him about the earlier gurus is purely legendary and cannot be relied upon, his narration of the story of later gurus contemporary with the chiefs of Keḷadi seems to contain some reliable historical events. Accordingly an attempt is made here to critically examine the work and give a summary of the information furnished in it.

36. The author begins with Sankarâchârya, the accredited founder of the Śringêri Maṭh. With a view to put down immoral and unmoral sectarian customs and establish the truth preached in the Upanishads, Śiva is said to have taken the form of Śankara and been born as the son of Śivaguru at Kâlaṭi in Kêraḷa. Śankara's horoscope, given in this work, is almost similar to that recorded in Mâdhavâchârya's Śankara Vijaya: the sun is placed in Aries, Jupiter in Cancer, Sâturn in Libra and Mars in Capricorn. While according to Śankaravijaya the moon was in the constellation of Ārdra, the Guruvamśamahâkâvya places the moon in Cancer along with Jupiter. According to Swamikannu Pillai's Ephemeris A.D. 805 is a year which satisfies Śankara's horoscope. After completing his education, he is said to have met with Râjaśêkhara and commended his three dramas in Sanskrit. He embraced Sannyâsâśrama under Govindâchârya. Having commented upon the Brahmasûtras of Bâdarâyaṇa he is said to have proceeded to Badari and showed his commentary to Bâdarâyaṇa known also as Vyâsa. Śankara's first disciple was Padmapâda and his second disciple was Maṇḍana known as Sureśvara later on. As Śankara is said to have debated with the wife of Maṇḍana known also by the name Viśvarûpa, and defeated her, it may be presumed that women were highly educated in those days and that they were able to carry on disputation even on abstruse philosophical subjects. The contention that Maṇḍana and Surêśvara are quite different personages is not satisfactorily proved. Śankara returned from Badari to see his dying mother. When the Nambûdri Brâhmans of Kerala, to whose sect Śankarâchârya belonged refused to attend the funerals of his mother, he is said to have uttered a curse against them that no Brahman ascetic should receive food from the Nambûdris, that the Nambûdris should cremate their dead in the premises of their houses and that the Nambûdri sect should be degraded from the high status of the Brâhmans. This curse seems to be a later invention to explain the peculiar customs of the Nambûdris, it being implied that Śankarâchârya followed the customs of the Southern India Brâhmans renouncing those of his own sect. As there was no king known as Râjaśêkhara in Travancore at the time, it cannot be believed that when Śankarâchârya heard of the loss of the king's three dramas which he heard read before him in his younger days, he recited them from memory and restored them.

37. With his two disciples Śankara went on a pilgrimage to Madhyârjuna, Anantaśayana, Râmasêtu and South Canara where two more disciples named Hastâmalaka

and Trôṭaka followed him. Having recovered from fistula, he continued his pilgrimage and passed through Gôkarṇa, Srîśaila and Jagannâtha to Benares. The author says that he set up five maṭhs and mentions the name of Sringêri, Kânchi, Badari, Kâśi, and Jagannâtha. He is said to have proceeded to Kashmir and conquered the goddess of learning in disputation and pleased her by his poetical skill even in the composition of erotics. At his request the goddess is said to have followed him and taken her permanent abode at Sringêri. As instructed by him Surêśvara stayed in the Maṭh at Sringêri and Padmapâda in Pûri-Jagannâth. Trôṭaka is said to have taken care of the Maṭh in the North (Badari) and Hastâmalaka in the West (?)

38. Surêśvara was followed by Bôdhaghana, his disciple at Sringêri. The latter was succeeded by Jnânaghana whose successor was Jnânôttama. Next came Jnânagiri who was followed by Simhagiri. Then came Îśvaratîrtha and Narasimhatîrtha one after the other. The latter was succeeded by Vidyâtîrtha known also as Vidyâśankara, learned in all the śâstras and expert in Tantra and Mantra.

39. Meanwhile the younger of the two sons of a poor learned Brâhman in Varângal had no taste for worldly pleasures and proceeding on a tour of pilgrimage through many sacred places of India to Sringeri embraced asceticism under Vidyâśankara. He was given the name of Bhâratîkrishṇatîrtha and succeeded his guru on the latter's demise. A few years afterwards his elder brother became very anxious to know his whereabouts and going in search of him from place to place came at last to Sringeri and saw him living the life of a Sannyâsi. Vidyâśankara admired his learning and having initiated him in the Sannyâsa order named him as Vidyâraṇya. Vidyâraṇya showed his works, especially his Vêdabhâshya to Vidyâśankara who commended it and advised him to obtain the opinion of distinguished Pandits in different places in India. Accordingly taking the Bhâshya with him he went to Benares and other places and got their approval of the work. That Vidyâraṇya met a Brahmarâkshasa near the Vindhya hills and that following the instructions given him by Vyâsa in Benares he returned to Hampe and caused the Brâhman to obtain release from Râkshasa nature, is a story in the work apparently to magnify Vidyâraṇya's intellectual and spiritual works. There seems to be nothing incredible in a second story narrated of him in the work. He was a little dull and following the advice of a woman who prevented him from committing suicide for the sake of his dullness he continued to worship the goddess of learning and became a very learned man.

40. At this time Sangama, a descendant of the Yadu family was the king of Hampe and its neighbouring land. He had five sons named Harihara, Kampa, Bukka, Mâra, and Muddapa. Harihara and Bukka were employed by Vîrarudra, king of Varângal as his financial officers. When Vîrarudra and his successor Râmanâtha were successively dethroned and driven out by the Sultan of Delhi, both Harihara and Bukka were captured and imprisoned in the castle of the Cavalry commander of the Sultan. Though they effected their escape, they were recaptured and placed before the Sultan. Pleased with their valour, he released them and permitted them to rule over the Dekhan. After crossing the Kṛishṇâ, they had however to encounter Ballâḷa in battle and having been defeated by him, they fled for safety. Having again gathered their scattered force, they succeeded in reaching Hampe. After seeing Vidyâraṇya there and receiving his blessings, they led their army against Ballâḷa and having conquered him in battle, established their sovereignty over the Dekhan.

41. Meanwhile Mâdhava and Sâyaṇa, ministers of Harihara, paid a visit to Vidyâraṇya and requested him to bless them with progeny. Vidyâraṇya told them that none of them would have an offspring and that if they would publish in their own name the Vedabhâshya and other works written by him, they would have the benefit

PLATE IX.




*Mysore Archæological Survey.*

they aspired for from a son of their own. This they did and that is how a number of works written by Vidyâraṇya, are even now known as Mâdhavîya and Sâyaṇîya (Mâdhava's and Sâyaṇa's).

42. Following the advice of Vidyâraṇya, Harihara and Bukka strengthened their army and routed out Hoysala Ballâḷa in battle and built a new city under the name Vijayanagara. The date on which the foundation of the city was laid is stated in a verse as follows :—

"When there have elapsed the years measured by 1258 (Nâga-ishu-arka) in the Saka era, in the year Dhâtri, in the month of Vaiśâkha, in the bright fortnight, on Sunday the 7th lunar day with the constellation Bharaṇi, Vidyâraṇya laid the foundation of the city of Vijayanagara".

There is however some error in the date given here. The week day does not agree with the Tithi, nor does the Nakshatra.

The city is said to measure two Yojanas both in breadth and length.

43. On the occasion of crowning Harihara in the new Capital Vidyâraṇya caused the king to make a number of land and money grants to learned men. To replenish the treasury of the Kingdom Vidyâraṇya is said to have caused by the power of his penance an abundant shower of gold from heaven. Harihara's son who appeared to be dumb gained his power of speech through Vidyâraṇya's charms. Having gone to Kâśî for a second time Vidyâraṇya is said to have established two Maṭhs. At his suggestion Harihara made rich land grants to Śringeri Maṭh and sent the information to Śringeri through Mârappa. Vidyâranya is also said to have cured Bukka of a deadly disease from which he was suffering. It is on this occasion that Vidyâśankara temple was constructed at Śringeri. A letter was sent to Vidyâraṇya in Kâśî requesting him to return to Śringeri. Meanwhile Bhâratîkrishṇatîrtha died and Vidyâraṇya succeeded him. At the same time Bukka also died at Vijayanagar and Vidyâraṇya arrived here and crowned Harihara II, son of Bukka.

44. In addition to the rich land-endowments given to the Śringeri Maṭh, Vidyâraṇya is said to have secured for the Maṭh a number of Birudas (honours and titles) from the emperor of Vijayanagar. The list of Birudas is as follows :—

1. An umbrella named Mahîchakra.
2. Śankha, big conch shell.
3. Chakra, a discus.
4. Two Châmaras, Chowrie fans.
5. Kartari, a staff with its top shaped like scissors.
6. A pair of Sûryapânas (?)
7. A pair of white umbrellas.
8. A Dundubhi, a drum.
9. A Jayaghaṇṭâ, Victory bell.
10. Two drums called the sun and the moon.
11. Chakra, a drum so-called.
12. A Damaruga, a small drum.
13. A pair of Meghâmbara, two pieces of cloth as blue as a cloud.
14. Two white conch shells.
15. A pair of day-torches.
16. Makara-tôrana. An arch shaped like Makara, a sea monster, signifying the honour due to the preceptor of an emperor.
17. Jagajjampi, a big umbrella.
18. A pair of Meghâḍambaras, two umbrellas so called.
19. Patâka, a flag.
20. Ândolikâ, a Palanquin.
21. Simhâsana. A seat so called.
22. Pâduka, two wooden slippers in-laid with gems.

45. After receiving these honours Vidyâraṇya returned to Śringeri accompanied by Harihara II. A temple to Bhâratîkrishṇatîrtha was built and two Agrahâras called Śringapura and Vidyâraṇyapura respectively were also constructed and given to learned Brâhmans together with Vrittis or agricultural lands for living.

46. Vidyâraṇya was succeeded by Chandraśêkhara-bhârati who was followed by Nrisimhabhârati. Then came Purushôttamabhârati who was greatly honoured

by Bukka II of Vijayanagar (1405-1406) and who built temples to Chandraśêkhara and Nrisimhabhâratis.

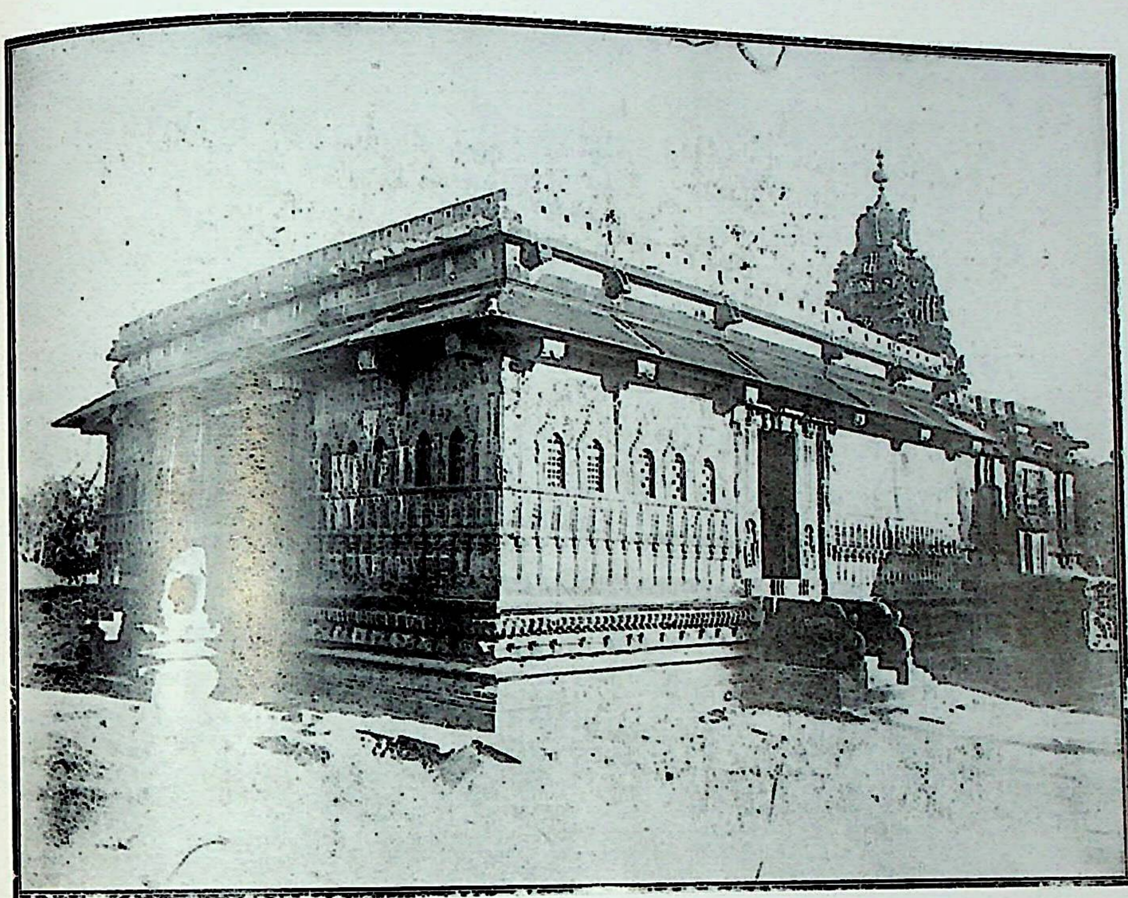
47. Purushôttamabharati's disciple was Sankarabhârati. They were both honoured by Râmadevarâya of Vijayanagar (1406-1416). Sankarabhârati's disciples were Chandraśêkharabhârati and Nṛisimhabhârati, both of whom appeared as if they were the sons of Siva himself.

48. The text here is not clear as to whether these two persons successively followed Sankarabhârati on the pontifical seat at Sringeri and whether Râmachandrabhârati succeeded Nṛisimhabhârati or Sankarabhârati. Râmachandrabhârati was succeeded by Nṛisimhabhârati. Both Râmachandra and Nṛisimha were greatly honoured by Prauḍhadêvarâya (1414-1446) and Virûpâksha (1467-1478). Then came Dviguṇa Nṛisimhabhârati who was greatly respected by Mallikârjuna (1446-1467) and also Râmadêva. He was followed by Abhinava Nṛisimhabhârati who was greatly revered by Virûpâksha (1467-1478). Venkaṭappa Nâyak of Ikkeri (1582-1629) presented him with his own green flag as a badge of honour. His commentary on the Sivagîta is a learned work. He was an expert in Tantras and Mantras. He selected a boy of foreign country as his disciple under the name Sachchidânandabhârati.

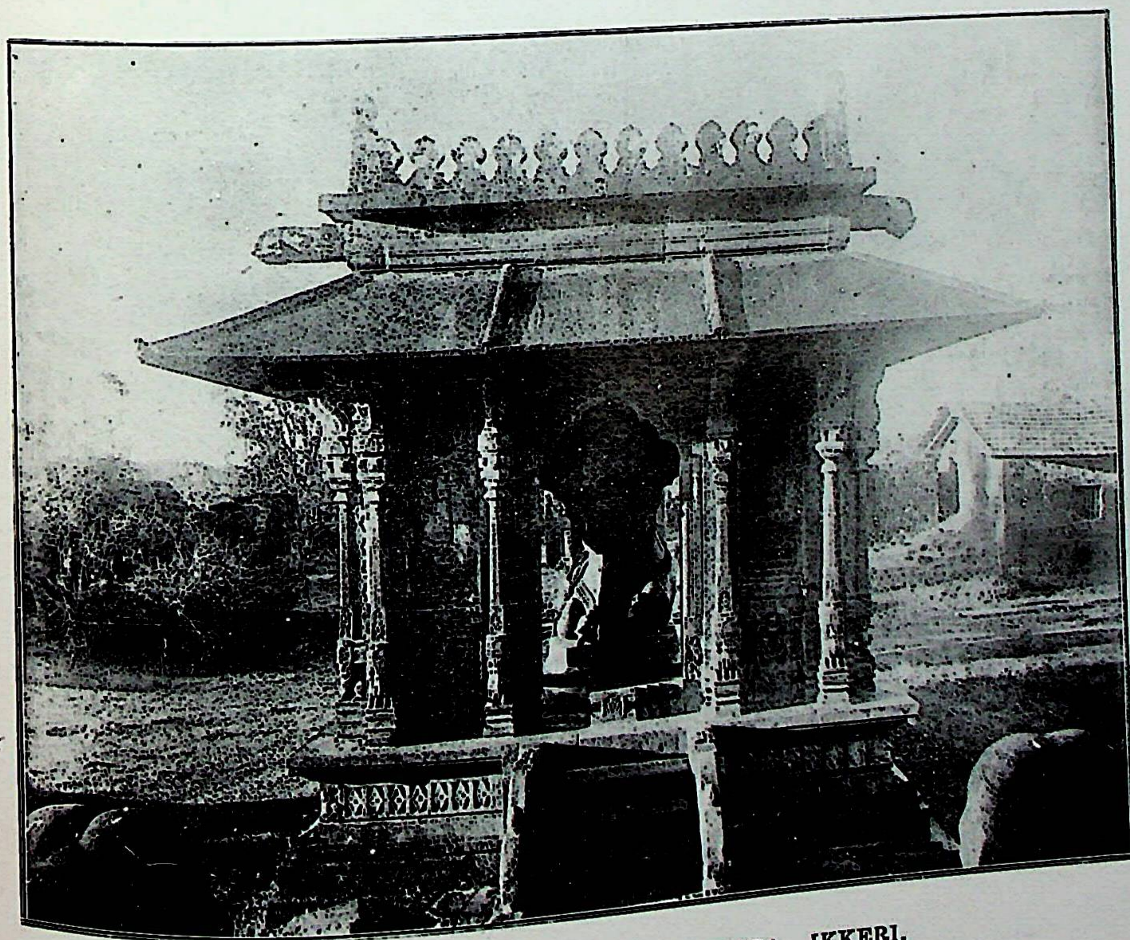
49. At the invitation of Venkaṭappanâyak of Ikkêri, both Abhinava Nrisimhabhârati and Sachchidânandabhârati went to Ikkēri. Sachchidânandabhârati made discourses in Tarka, Mīmânsa, and Vedânta in the Court of Venkaṭa, and was admired for his learning by the Court Pandits. Spending a few days in Ikkêri and Sâgara, the Guru with his disciple returned to Sringeri. After the demise of Abhinavanṛisimhabhârati, Sachchidânandabhârati succeeded him. At the request of Venkaṭappa Nâyak, the Guru proceeded to Ikkêri and Kolûru where he worshipped Goddess Mûkâmbâ.

50. Venkaṭappa was succeeded by Vîrabhadranâyak (1629-45). The chief of Kalaśa by name Bhairava who was waiting for an opportunity to recover his territory seized by Venkaṭappa now invaded the territory of the Keḷadi State and took possession of some part of Keḷadi territory measuring six yojanas (24 miles), Sringeri being situated within it. Bhairava sent some of his officers to fetch Sachchidânandabhâratî to Kalaśa, his capital. Without fearing him the guru went to Kalaśa and was lodged in a tent on the bank of the Tunga. After going through his usual daily religious duties the guru went to see Bhairava in his palace and having praised the good qualities of Vîrabhadranâyak, his enemy and having blessed Bhairava, boldly sat before the greedy chief. Intent on taking away the wealth of the Sringeri Maṭh, Bhairava marshalled his brave warriors with drawn swords before the Guru. Sachchidânandabhârati showed no signs of fear and began to discourse on spiritual subjects in a grave and dignified tone. Thinking that the ascetic was no timid man to surrender the wealth of the Maṭh to him, Bhairava presented the Guru with silk cloths and sent him back to Sringeri. No sooner had the Guru reached Sringeri than came Bhairava to Sringeri with his army. Having been frightened at the sudden arrival of the plunderer at Sringeri, most of the inhabitants left Sringeri for a neighbouring village for safety. Having won over the treasurer of the Maṭh, Bhairava carried away the money of the Maṭh. Having made a ditch round Sringeri as a protective measure against his enemy, Bhairava went before the Guru and fearing his spiritual powers returned to Karakala without making any attempt to pacify him. The army of Vîrabhadra followed the chief and surrounding Karakaḷa interrupted the movements of Bhairava.

51. With a view to see Sachchidânandabhârati, Vîrabhadra came to Tîrthahalli where he came to learn that having won over his own army, Bhairava was marching against him. Coming to know that Bhairava was again marching against Sringeri,



NORTH-WEST VIEW OF AGHORESVARA TEMPLE, IKKERI.



SOUTH VIEW OF NANDI MANTAPA, IKKERI.

Sachchidânandabhârati was about to leave the town for engaging himself in making penance elsewhere. Meanwhile Vîrabhadra sent a Pandit to tell the Guru that he was prepared to put down Bhairava and that there was no necessity for the Guru to leave the Maṭh. Accordingly the Guru sent blessings to Vîrabhadra and performed penance in the Maṭh for the king's victory. In the battle which ensued between them, Bhairava sustained a defeat and surrendered himself to Vîrabhadra who, pleased with his submission, allowed him to go back to his capital and keep peace. Hearing this the Guru was immensely pleased and narrated the stories of Bhârata and Râmâyaṇa to Vîrabhadra. It is at this time that the Guru composed a Kâvya called Râmachandramahôdaya. But the Guru's peace was short-lived, for a few days after, Bhairava plundered the Maṭh for a second time and made the Guru "as emaciated as the crescent moon after the loss of his wealth". The Guru left the empty Maṭh and lived somewhere outside Sringeri. Hearing of this, Vîrabhadra stationed some of his army on a mound near Sringeri to guard the town and persuaded the Guru to return to the Maṭh. Sringeri now became partly a military station and partly a sacred place of gods and saints. Having seen the gods and saints of the Maṭh and received the blessings of the Guru, Vîrabhadra returned to Ikkeri.

52. Enraged at this, Bhairava sent his army for a third time and besieged the town. The Commander of Vîrabhadra's army was a man of low character and having been bribed by Bhairava began to retreat before Bhairava's army. The inhabitants of Sringeri were very much frightened and appealed to the Guru for help. The author of the Guruvamśa-mahâ-kâvya seriously narrates the story that the Guru saw in his dream that at his fervent prayer the Gods and Goddesses of the Maṭh attacked Bhairava's army and put it to flight and that as the Guru dreamt there was no army besieging the town the next day. The Guru is said to have composed in memory of the victory his three minor works called Guru-śataka, Mînâkshî-śataka and Kovidâshṭaka and lived in peace for the rest of his time.

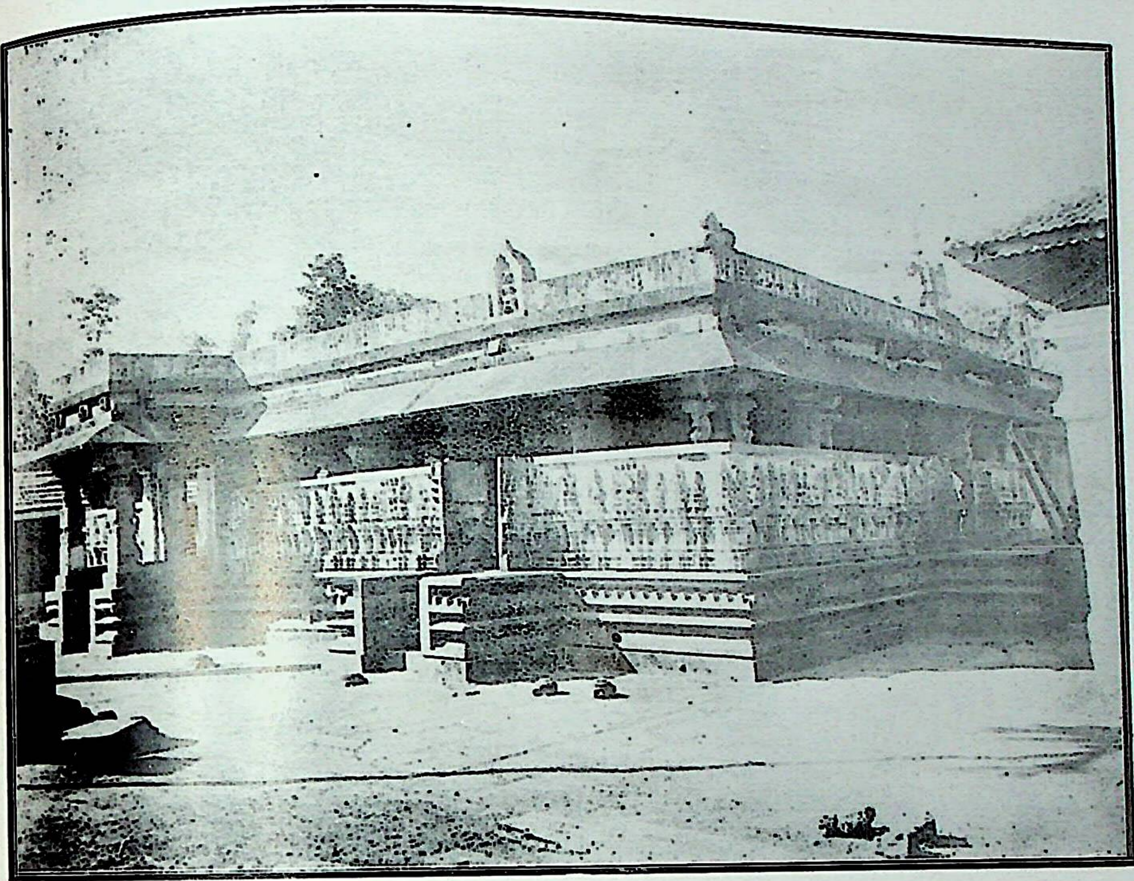
53. In Keḷadi, Vîrabhadra was succeeded by Sivappa Nâyak (1645-1660). He seemed to be indifferent towards the Sringeri Maṭh. Urged by his followers Sachchidânandabhârati proceeded though uninvited to Bidure, the capital of Sivappa, who however, received the Guru with due honours and sent him back to Sringeri highly pleased. The Guru built a temple in Sringeri and set up the Goddess Bhavyâmbikâ. As one Narasimha-yôgi, the successor of Râmachandramuni did not behave well towards the Sringeri Maṭh, he was driven out of Bidure and ordered to reside in a maṭh at Sangama. The lands and other properties of the Maṭh were handed over to Sringeri by Sivappa Nâyaka. After the demise of Sachchidânandabhârati, Nrisimhabhârati ascended the pontifical seat at Sringeri and at the invitation of Chennammâji (1671-1677) the widow of Sivappa Nâyak went to Bidure. Having stayed there a few days, he returned to Sringeri. During the great famine in the year Akshaya A.D. 1686, Nrisimhabhârati was so liberal as to feed daily more than a thousand people come to the Maṭh for relief. His successor was Sachchidânandabhârati and he was duly anointed as the Guru on the third lunar day of the dark half of Phâlguna of the cyclic year; Pârthiva in Saka 1627 corresponding to A.D. 1705 and was greatly honoured by Basava, Chennammaji's successor at Bidure (1697-1714). At the invitation of the Nâyak he also proceeded to Bidure and returned to Sringeri with honours. Sometime after this, the Guru proceeded on a pilgrimage to Subrahmaṇya where his procession with all honours is said to have been carried out inspite of the powerful opposition made by the followers of Madhvâchârya. The Guru bathed in the Kumâradhârâ and worshipped Subrahmaṇya in the cyclic year Ânanda (A.D. 1734). From Subrahmaṇya he proceeded to Vêlâpura at the request of the Nâyak of that place and his

ministers. Then he went to Uppinangaḍi, and Inavallîpura (?) and from that place he passed through Koṭîśvara and Honnâvâr to Gôkarṇa where the Guru took necessary measures to guard the wealth of his Maṭh against a pirate chief, who failing in his attempt to steal the valuables of the Maṭh, directed his attention to the wealthy inhabitants in Gôkarṇa and Uḍupi and carried away both their wealth and women.

54. From Gôkarṇa the Guru went through Manôjna-nârâyaṇapura to Śringeri. On his way to Śringeri he proceeded to Benkipur at the request of Hanuma, a Pâlyagâr chief at the place. From Benkipur he passed to Tarîkere, the stronghold of another Pâlyagâr chief called Paṭṭâbhirâma who presented the Guru with an elephant to carry the victory drum in addition to large sums of money. After reaching Śringeri and spending some time there Sachchidânandabhârati proceeded again to Gôkarṇa on the occasion of a solar eclipse. From Gôkarṇa he went to Bilige at the request of the Pâlyagâr Chief of that place. From Bilige he went to Banavasi and received from Sadâśiva, the chief of Banavasi, large sums of money as presentation to the Maṭh. From Banavasi he returned to Keḷadi at the request of Vîrabhadra, the successor of Basava and paid visits to Sâgara, and Ikkêri. From Ikkêri he returned to Śringeri halting for a few days at Tîrthahalli on his way back. Again at the request of Sômaśekharanâyak (1714-1739) Sachchidânandabhârati went to Bidure and was given a hearty reception by the Nâyak accompanied by his ministers and army. Having spent a few days there, he returned to Śringeri."

55. Such is the brief biographical sketch of the successive Gurus of Śringeri given by Lakshmaṇaśâstri in his Guruvamśaparamparâ. It is to be noted how the life of the Gurus of the Śringeri Maṭh had taken quite a different turn with Bhâratî Krishṇa Tîrtha under the influence of Vidyâraṇya. From Surêśvarâchârya onwards down to Vidyâśankara, the chief avocation of the Gurus was learning, spread of learning and penance. They had no Jahagirs or land-endowments to manage, no rituals to observe except self-realisation and no tours to make with elephants, camels, palanquins, flags and other paraphernalia of titles, honours. With the arrival of Vidyâraṇya at Śringeri everything changed. With the money and materials secured by Vidyâraṇya for the Maṭh, Bhârati Krishṇatîrtha caused the temples of Śâradâ and Vidyâśankara to be constructed. Besides the daily worship of the Gods, Goddesses, and saints, special worship on the occasions of Navarâtra in September and October, Sivarâtre in February and other religious festivals on other occasions began to be performed and such performances required the expenditure of large sums of money. With a view to meet the expenditure of money necessary for worship and for feeding crowds of Brâhmans gathered from all quarters on the festive occasions, Vidyâraṇya succeeded in getting from the Emperors of Vijayangar for the maṭh rich land-endowments. With a view to impress the people with the importance of the Maṭh, he succeeded in getting also from the emperors of Vijayanagar various kinds of honours unknown to any Maṭh till then.

56. Thus instead of remaining a calm centre of study, contemplation, and penance as it was before, the Maṭh became a small state with officers to collect its revenue and spend it, with priests to carry on the daily and special worship and with a huge body of servants to take care of the honours of the Maṭh. The Gurus from Vidyâraṇya onwards seem to have been termed Râja-hamsas or royal saints consistent with the stately rank of the Maṭh. The other Maṭhs established by the followers of Râmanujâchârya and Madhvâchârya followed suit and vied with each other in securing from different kings extensive land-endowments and various forms of titles and honours for their respective Maṭhs. Thus beginning as centres of religious and philosophical culture Maṭhs have become institutes of organised temple worship and of feeding crowds of pilgrims thronging them.



NORTH-WEST VIEW OF RAMESVARA TEMPLE, KELADI.



GANDABHERUNDA CEILING IN VIRABHADRA TEMPLE, KELADI.

## PART III—EPIGRAPHY.

57. The total number of records collected during the year is 113. Of these, 11 are copper-plate grants, 3 sannads and the rest stone inscriptions. These records relate to Vaydumbas, Choḷas, Châlukyas, Kalachuryas, Yâdavas, Hoysalas, Vijayanagar kings, Keḷadi chiefs, Gersoppa chiefs, Mysore kings and others. A dynastic and chronological list is appended at the end of the report.

The inscriptions discovered in and around Gersoppa reveal the names of some new families of kings related to each other by ties of marriage and ruling over parts of Shimoga and Canara in the 15th century A. D. They are Honna, King of Gersoppa, Mangarasa of Nagirapura, Basavadêvarasa of Banavasi and others.

A noteworthy feature of some of the inscriptions collected during the year is the power exercised by the Mahajanas in villages in granting lands for religious and charitable purposes with or without reference to the ruling sovereign. (*vide* No. 4, 7, 19, 113).

Attention is also drawn to the custom of setting up a stone to afford shelter to refugees seeking protection against enemies advancing to slay them. (*vide* No. 33).

## 58. NEW INSCRIPTIONS DISCOVERED DURING THE YEAR.

### 1.

### CHITALDRUG DISTRICT.

#### DAVANGERE TALUK.

On a vîragal set up in Kallêśvara temple in the village Bêtûr in the Hobli of Dâvangere.

Kannaḍa language and characters.

1. svasti śrî. . . Śrîmukha-samvatsarada Mârgaśira
2. suda . . . Śukravâradandu Kundagôḷa
3. Kaligaḍu . . . . . . . Naḍigara
4. Nârayanâya . .. maḍidam

*Note.*

This records the death of one Kaligaḍu Nâḍigara Nârayanâyaka of the village Kundagoḷ, probably in some battle, on Friday in the bright half of Mârgaśira in the year Śrîmukha.

### 2.

On a stone lying buried in a mound of earth called Jagannâthakaṭṭe near the village Lôkîkere in the Hobali of Hadaḍi.

Size 6′×2′.

Kannaḍa language and characters.

1. . . .
2. . . . .
3. . . . . Pramâdi
4. . samvatsara . . . .
5. . . . . .
6. mahârâjâdhirâja Śrî Hoysaḷa Sômêśvara
7. . . . . Kankappajîya
8. . . . mattar â . . .
9. . . . . pratishṭhe . . .
10. . . . . .
11. sâsira kavileya
12. sva-dattâm para-dattâm vâ yô harêta vasundharâm shashṭhir-varsha-saha-. srâṇi vishṭhâyâm
13. jâyatê krimih! sâmânyô'yam dharma-sêtur nrupâṇâm kâlê kâlê pâlanî-
14. yô bhavadbhih sarvân êtân bhâvinah pârthivêndrân bhûyô bhûyô yâchatê Râmabhadrah.

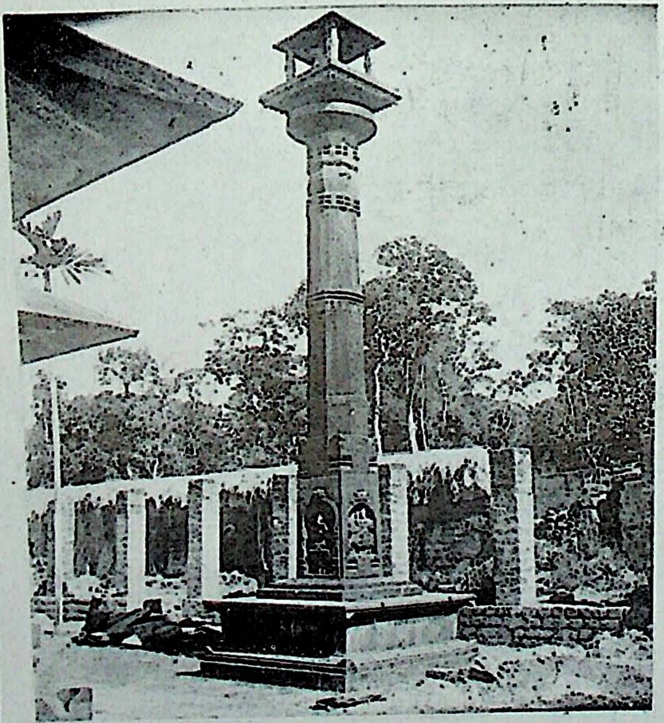
*Note.*

Several lines in this inscription are either partially or completely effaced. It seems to record the consecration of some god in a temple under the management of a priest named Kankappajîya during the reign of the Hoysaḷa king Sômêśvara in the year Pramâdi and the grant of some land for the temple. The usual imprecatory verses are found at the end of the grant.

VIRABHADRA TEMPLE. KELADI.



DAKSHA FIGURE.



LAMP PILLAR.



NARASIMHA FIGURE.



3.

On a pillar in the navaranga of Kôḍi Kallêśvara temple in the same village Lôkîkere.

Modern Kannaḍa language and characters.

1. yî dêvastâna sitilavâgi idan-
2. tadanu
3. Yîśvara sam . kârtika śuda
4. . . . Timmappanahaḷi Ranga
5. . . . . Channabasava
6. . . staru mâḍida sêve

*Note.*

Some letters in this inscription are illegible. The inscription seems to record the renovation of the temple (in which the pillar containing the inscription stands) from a state of decay by the villagers Timmapanahaḷḷi Rangapa, Channabasava and others.

## 4.

## HASSAN DISTRICT.

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### Arsikere Taluk.

On a stone set up in front of Maḷeya Mallêśvara temple in the town of Arasikere in the Hobali of Arasikere.

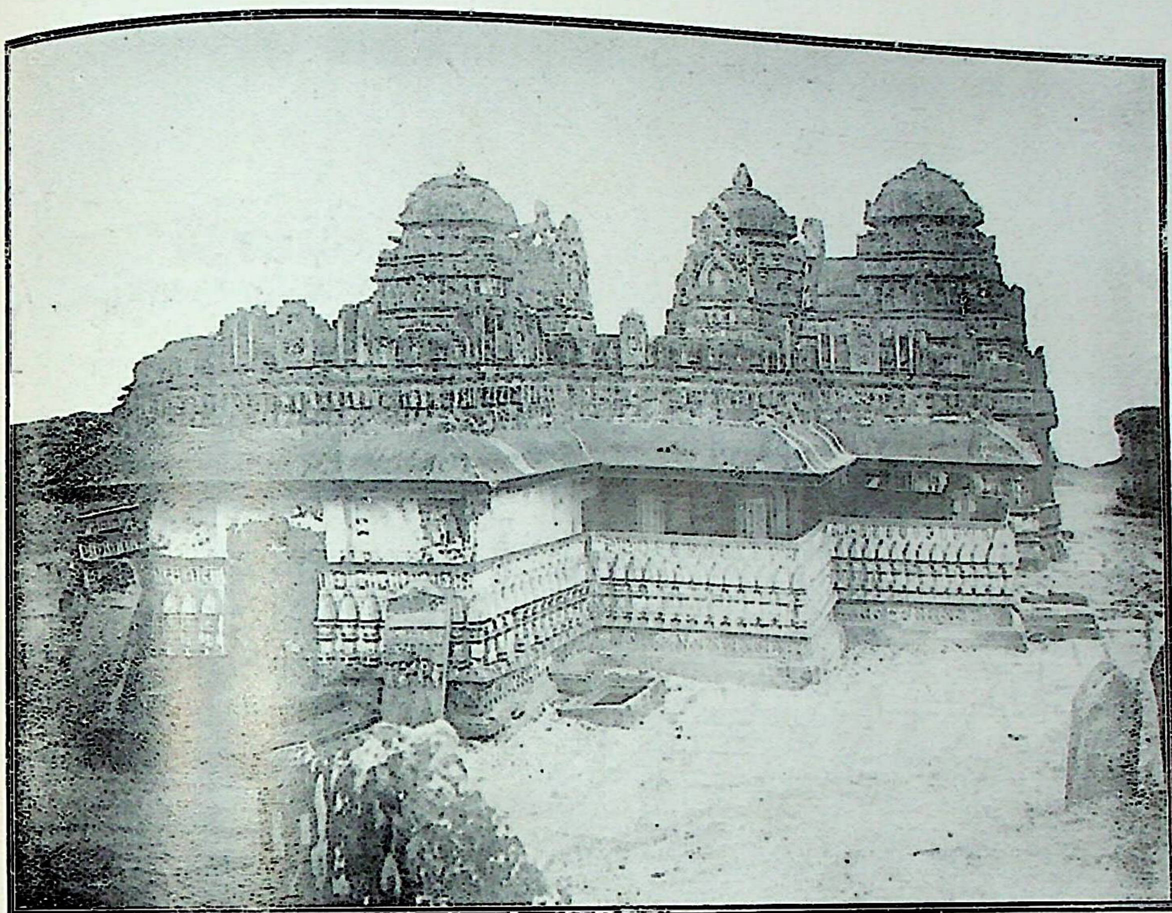
Size 3′—6″×2′—3″.

Kannaḍa characters and language.

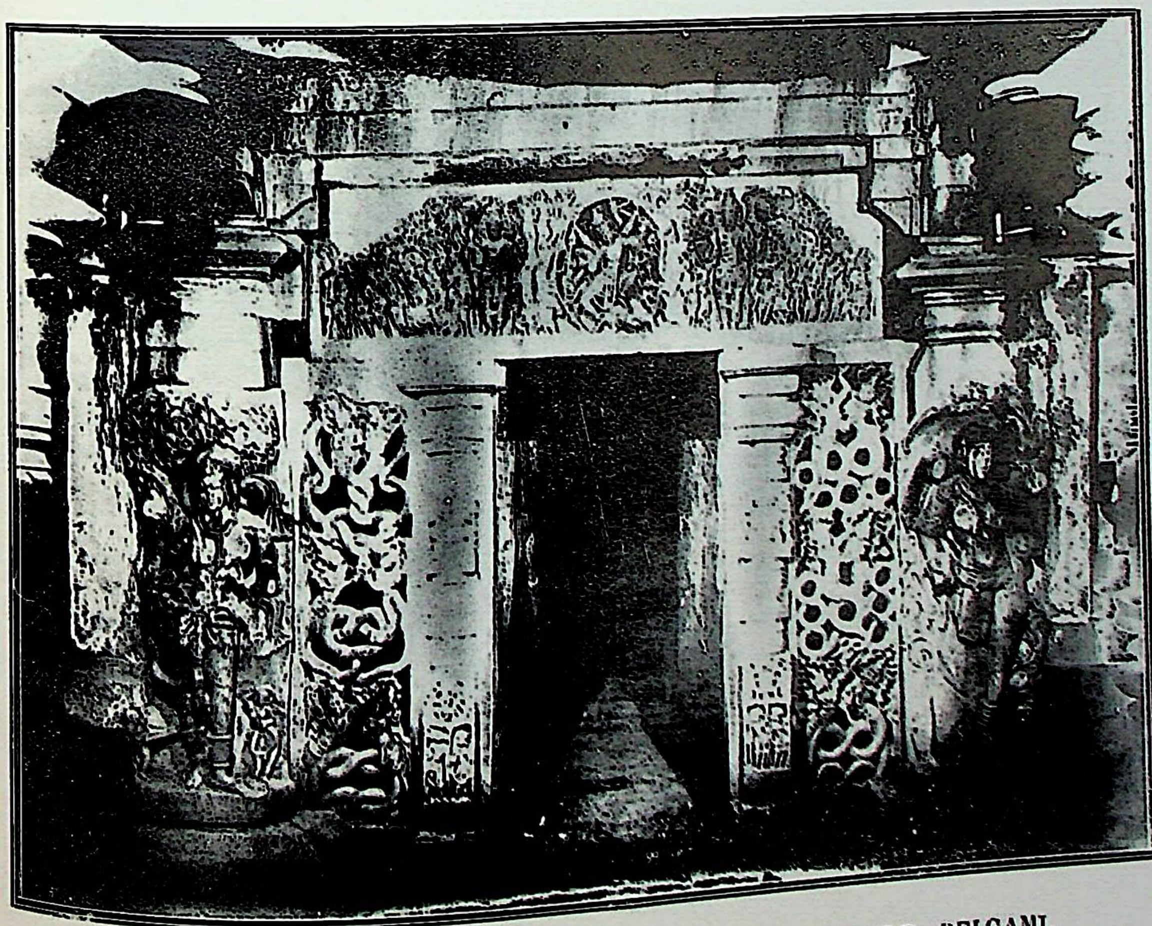
1. śrî Mahâ-dêva śaraṇu namas tunga-śiraś-chumbi-Chandra-châmara-châravê trai-
2. lôkya-nagarârambha-mûlastambhâya Sambhavê svasti śrî jayâbhyudaya Sâlivâhana śaka varusha
3. 1291 neya Kîlaka-samvatsarada Chayitra su 1 . . . . dandu śrîman-mahâ-maṇḍaḷêśvara
4. ari-râya-vibhâḍa bhâshege-tappuva-râyara-gaṇḍa śrî Vîra-Bukkaṇṇa-vaḍe-yaru prithvî-râ-
5. jyam gayivali śrîman-mahâ-pradhânam Basaveya-damṇâyakara nirûpa-dim Sâupeya
6. Viṭhangaḷa maga nâyaka Âcharsara adhikâradalu mâḍida dharma svasti samasta-praśasti-sahi-
7. ta śrîmatu sarvanamasyada piriya-paṭṭada mahâgrahâram Udubhava sarvajna Vîravijaya Ballâ
8. ḷapuravâda Arasiyakeṟeya śrîmad asêsha-mahâjanañgaḷu sâyirokkalu mâ-
9. ḍida dharma Vûraḍiya Mallikârjuna-dêvarige hostâgi dêvâlyava mâḍida sammandha â-dê-
10. vara amṛita-paḍige Aguḷiya bayalalu â dêvara gade kamba 40 â dêvara kai Vûr-a-
11. ḍiyottinali kai 1 sanjemaṭhada hindaṇa kai 1 antu â dêvara amṛitapa-
12. . . . . . ḍige mânyavâgi naḍasi bahevu śrîkâriya
13. dêvâlya mâḍuva kalukuṭigarige . . . . . . . . mâḍuvudake sahâyavâgi
14. . . . gi . . . sammandha â Mallikârjuna-dêvara śrîkâriya
15. . . . jayanu â-Chandrârka mâḍuvantâgi â śrîmad asêsha-mahâjanangaḷu mâḍida
16. dharmma â dêvarige hûdôṇṭa Sômêśvararotinali Vîra mâḍi-koṇḍiha hûḍôṇṭa â Vîraya
17. . . . hinde vondu . . . . hûdôṭa â dêvarige saluvudu . dharmavan a-
18. ḷidavaru Kâśiyali . . konda pâpadalu hôharu mangaḷa mahâ śrî
19. bokkasada sênabôva Jannayyana Narasimhvadêvana baraha

*Note.*

This records the gift of 40 kambas of wet land in the village Aguḷi and 2 plots of wet land near the same village as mânya for the service of food offering in the temple of god Mallikârjuna newly constructed by the mahâjanas of the agrahâra village Udbhava-sarvajna-Vîravijaya Ballâḷapura *alias* Arasiyakere in the reign of Vijayanagar king Bukkaṇṇa Voḍeyar (with titles), and under the orders of mahâpradhâna Basaveya daṇṇâyaka, while Nâyaka Âcharasa son of Sâvupeya Viṭhangaḷ was governing the land. A flower garden near the temple of Sômêśvara in the village and cultivated by the gardener Vîra is also stated to have been presented by the mahâjanas for the



NORTH-EAST VIEW OF KEDARESVARA TEMPLE. BELGAMI.



SUKHANASI DOORWAY OF TRIPURANTAKESVARA TEMPLE, BELGAMI.

service of God (Mallikârjuṇa) and some land is also said to have been granted to the masons (kalukuṭiga) who worked at the temple. The date is given as 1st lunar day of the bright half of Chaitra of the year Kîlaka, Śaka 1291 (A.D. 1369). It is however not verifiable. The inscription is stated to have been written by Narasimhaḍêva, son of Jannayya, accountant in treasury (bokkasada sênabôva). The usual imprecation is found in the record.

5.

On the foot of a pillar in the same temple.

Kannaḍa characters and language.

1. Payimgaḷa-sam
2. . . . . Âsâḍa . . . .
3. . . śrî-Râmaya .
4. . . gaḷu . . biṭṭa
5. . . . nandâ . . .
6. dharma

*Note.*

Many letters in the inscription are effaced. It seems to record the provision made for the service of keeping a light in the above temple by śrî Râmaya in the month of Âshâḍha in the year Paingaḷa. The date is not verifiable.

6.

On a boulder of rock to the south of the same temple.

Kannaḍa language and characters.

1. Khara-samvatsaradalu
2. Mallaya Dêvayya
3. śrî Mallikârjuna-dê-
4. vara sêvege yettisida
5. kallu-kelasada maṇṭa-
6. pa . . . . . . . .

*Note.*

This records the construction of a maṇṭapa for the service of God Mallikârjuna by Mallayya in the year Khara. The date is not verifiable.

7.

On a stone lying on the bank of a canal near the road to Kâtavâḍi at the foot of a hill to the west of the same temple.

Size 3′—6″×2′—0″.

Kannaḍa language and characters.

1. svasti śrîmatu Vikṛiti-samvatsa-
2. rada śu su 13 Su śrîmatu
3. mahâpradhânam Basava Daṇṇâ-
4. yakara nirûpadim Tamma-
5. yyanum Mallayyanum mahâ-
6. janangaḷum samasta-nakharamga-
7. ḷu śrî Mallikârjunadêvarige
8. biṭṭa gadde salage 5 aydu.

*Note.*

This records the grant of a field of wet land of sowing capacity of 5 salages for the service of God Mallikârjuna by Tammaiya and Mallayya and the mahâjanas and nakharas (citizens) under the orders of the illustrious mahâpradhâna Basavadaṇṇâyaka on Friday 13th lunar day of the bright half of Srâvaṇa of the year Vikṛiti (date not verifiable).

8.

On a stone lying on a side of a field at the foot of Maḷeya Mallêśvara hill near the same town Arasikere.

6′—6″×3′—6″.

Kannaḍa language and characters.

1—35 . . . . . . . . . . .
36. . . . Hoysaḷâyadoḷa . . . . . . .
37. . . . . avarôḷ madhyamanâgi . . .
38. lôkôttamam tânenalu . . . . . .
39. . . . . . . . . . . . . .
40. Vîra-Ballâḷa-dêvarasaru . . . .
41. . . .Huligeṟeya nelevîḍinoḷu
42. . . . . . . . . . . . . . .
43. . . . . . . . . . . . . . .
44. . . . lôkadoḷu । śvasti samasta-gu
45. . . . praje-mechche-gaṇḍarum . . . . .
46. . . . Râjâdhyakshada
47. . . . rige vaḍḍavâra uttarâyaṇa-sankramâṇa
48. . . . . . . . . . . .
49. . . . . . dhârâ-pûrvvakam mâḍi koṭṭaru
50. int î dharmmavam pratipâḷisidavaru Gange Vâraṇâsi Kurukshêtradoḷ
51. dharmavam keḍisidavaru . . . . . . .kavileya konda
52. śva-dattâm para-dattâm vâ yô harêta vasundharâm shashṭi-varsha-saha-srâṇi vishṭhâyâm jâyate krimih. . . . . .

*Note.*

A number of lines in the inscription are lost. From what remains it appears to record the grant of some land to whom and for what purpose, not known, during the reign of the Hoysaḷa king Vîraballâḷa.

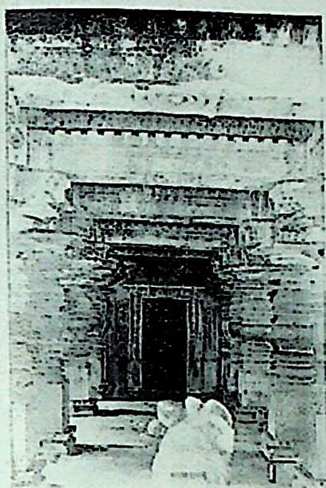
9.

On a stone newly discovered near the site of a ruined temple by the side of the tank Doḍḍakere and set up near the Îśvara temple in the same town Arasikere.

Size 7′—6″×3′—0″.

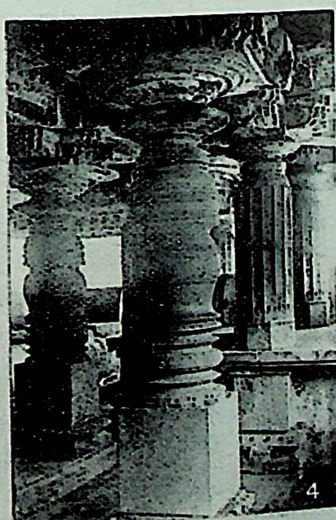
Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-Chandra-châmara-châravê । trailôkya-nagarâ-rambha-mûla-
2. stambhâya Sambhavê ॥ śrî-śôdarâmbuja-bhavâd uditôtrir Atri-jâtêndu-
3. putra-Budha-putra-purûravastah Âyuścha tasya Nahushô Nahushâd Ya-yâti-
4. r tasmâd Yadur Yadukulê bahavô babhûvuh । khyâtêshu têshu nṛipatih kathitah kadâchit kaśchid vanê munivarêṇa











MISCELLANEOUS PHOTOGRAPHS.

1. INTERIOR VIEW, MALLIKARJUNA TEMPLE, NADKALASI. 2. INTERIOR VIEW, HARIHARESWARA TEMPLE, HARIHAR. 3. GENERAL VIEW OF GERSOPPA FALLS. 4. INTERIOR VIEW, MALLIKARJUNA TEMPLE, NADKALASI. 5. INTERIOR VIEW, VIRABHADRA TEMPLE, KELADI.

5. Saḷah karâḷam śârdûḷakam prithvi [pratihi] Hoysaḷa ityatô bhût tasyâ-
bhidâ muni-vachôpi, chamûra-lakshma । tatô Dvârâvatî-nâ-
6. thâh Poysaḷâ dvîpi-lânchchhanâh । jatâś Saśapurê têshu Vinayâditya-bhû-
patih || śrîmatu Yaduvamsôdbhava bhûmîndra-
7. nata-kirîṭa-taṭa-ghaṭṭita-pâdam Hêmâdriya . . . . dharaṇîpati Vinayâ-
dityam || keḷe Gangeyo-
8. ḷ amaḷateyim keḷe sobagim Girijeyoḷ ene Siriyoḍane . . . bhivṛidhhi
Keḷeyabbege nâma-
9. mâdud int anvarttham । Yâdava-vamśa-kk amare mahôdayam Eṟeyanga-
nṛipati Vinayâdityamgâdam tana-
10. yam vinayam śôdaramene tanage negaḷda dhîrôdâttam . . . . m amaḷa-
têjaguṇam Mêrug im-
11. dravajakke chayyâḍambaram em-banti-ral oppam-baḍedâtanire . .
Eṟeyanganṛipam । ariyamdera-kanga-
12. neṟeyam naṟeyam kṛipaṇatvamam gaṇângane . . . neṟeyam nâḍiyi-
ḍuvudan aṟiyadavara hem-
13. gaḷ-aḷal aṟiyan Eṟeyanganṛipam । Triṇayanan . . . arâti purusham hara-
ksham Vanajajana lala-
14. ne Chaturânana-vanditan âdan Abja-nâbha . . . vanu vinimâ . . .
membinav Eṟe-
15. yamgan âdan eṟeyam guṇa-santatig êm kṛitârtthanô || . te tann amaḷa-
vaśamvade tanna patibratânu-
16. râgam geḍegoṇḍa . . . nolid ashṭânga-darpaṇam hridayamâgiral
Êchaladêvi tâ-
17. nu mangaḷa-pûrṇa-kumbhamene . . . . Vâriruha-bhavamgê-
18. n akhiḷa-Chandrange dhîrang Êchala-dêvi gabhîrang Eṟeyanga-nṛi-patig
âdam . . . . mûvar ddêvara saktiye mûva-
19. roḷam tappadenisi negaḷdar ttâv indîvara-lôchanegÊchala-dêvige Ballâḷa-
Vishṇuvudiyâdityaru ||
20. . . . . . . . . . . . . . . . . . . . . . .
21. svasti samadhigata-pancha-mahâśabda-mahâ-maṇḍaḷêsvaram Dvârâvatî-pu-
ravarâdhîsvaram Tuḷuva-baḷa-jaḷadhi-baḍabâ-
22. naḷam . . . . . para-maṇḍaḷa-sûṟekâra
23. saraṇâgata-vajra-panjara Vâsantikâ-dêvî-labdha-vara-prasâda mṛigama-
dâmô-
24. da nâmâdi-prasasti-sahitam śrîmanu mahâ-maṇḍaḷêsvaram Taḷakâḍu Kongu
. Nangali Gangavâḍi Noḷambavâḍi Hala-
25. sige Hânumgall Uchchamgi-goṇḍa bhujabaḷa Vîragangan asahâyaśûra
Sanivâra-siddhi giridurggamalla chaladanka- Râma
26. nissanka-pratâpa Hoysaḷa-Vîra Ballâḷa-dêvaru dushṭa-nigraha-śishṭa-prati-
pâḷanam geydu rakshisuttam Dôrasamudra-
27. da neḷevîḍinoḷu sukha-sankathâ-vinôdadim râjyam-geyyuttum ire tadîya-
pâda-padmôpajîvigaḷappa rajyâdhya (ksha)-
28. karaṇangaḷa kîrtti yent endoḍe Harihara-dêvan-agrasuta Rêchaṇan
âtana . . guṇanidhi Mâdhava saduguṇi Nâraṇadê-
29. . . saṇa dâni tân enipar eseva dêvanenippar oppidaru varaguṇi mukhyar
ûrjita-gôtra-pavitrakar î dharitri-
30. yoḷu || balidavara vaniteyara nallam satu-kîrtti âtage mudadind îyalu
ballam . . jâtane sulalitam Kêtamalla. .
31. . . mûpa || . . . vaḷḷiya kattale mâmbana daḷadaḷita sanjemallegaḷa
pûvembina beḷadimgaḷimdene kaṇbaya-
32. la chaluvan îvud Arasiyakeṟeyoḷu || svasti samasta-guṇa-sampannarum
âśrita-jana-kalpa-vṛiksharum saraṇâ-
33. gata-vajra-panjararu nuḍidante-gaṇḍarum sakaḷajana-pûjyarum Siva-dha-
rmma-nirmmaḷarum śrî Gôjêsva-
34. ra-dêvara pâdârâdhakarum appa Gôjara mahimônnati yentendoḍe. . . .

35. . . . . . . . . . .

36. . . . . . . . svasti śrîmatu. . . . . . . .

37. Hoysaḷa Vîra-Ballâḷana besadim Râjyâdhyakshada Heggaḍe Rêvaṇṇa Kêtamallangaḷuv Arsiyakeṟe-

38. ya mahâ-janangaḷu samasta-praje-gâvuṇḍugaḷu . . . . ya nakharangaḷu

39. Bûvagâvuṇḍan oḷagâda samasta-Gôjaruv irddu saka varsha 1105 Sôbhakṛitu-samvatsarada Jyêshṭha su-

40. ddha 3 Vaḍḍavâra uttarâyaṇa sankramaṇa Vyatîpâtâdandu â Gôjêsvara-dêvara aṅga-bhôga-ranga-bhô-

41. gakkendu nandâdîvige khaṇḍa-sphuṭita-jîrṇôddhâra . . . . . dêvara âhâra-dânakkavâgi Lâkuḷâ-

42. gama-samaya-samuddharaṇarum Kâḷâmukha-pratibaddharumappa Aghôrashaktipaṇḍita-sisya Dharmarâsipaṇḍitara maga

43. Amṛitarâsi-paṇḍitara kâlam karchi dhârâ-pûrvvakam mâḍi biṭṭa datti Kaṇiganakeṟeya keḷagaṇa gadde salage 4. . .

44. ḍiya bedale kam 100 paḍuvalu âlada bedale ka 100 dêvarige naḍavantâgi mâḍida dharmma

45. sva-dattâm para-dattâm vâ yô harêta vasundharâm shashṭi-varsha-sahasrâṇi vishṭhâyâm jâyate krimih . . . . . .

*Note.*

This records the gift of a plot of wet land measuring 4 salages under Kaṇiganakeṟe tank together with two plots of dry land each measuring 100 kambas made by Heggaḍe Rêvaṇṇa Kêtamalla with the *mahâjanas*, *gâvuṇḍas*, and all the Gôja people, under the orders of Hoysaḷa king Vîra-ballâḷa (II) for the service of God Gôjêśvara and for the repairs of the temple. The land was placed under the supervision of Amṛitarâśi-paṇḍita, son of Dharmarâśipaṇḍita, who was a disciple of Aghôraśakti-paṇḍita, who belonged to Kâḷâmukha sect of Saivites having Lâkuḷâgama as their sacred book.

An imperfect genealogy of the Hoysaḷa kings from Saḷa is given in the inscription. The grant is dated Thursday (Vaḍḍavâra) the 3rd lunar day of the bright half of Jyêshṭa with Vyatîpâta in the Uttarâyaṇa half of the year Sôbhakṛit, Saka 1105. This corresponds to Thursday 26th May A.D. 1183. The record ends with the usual imprecatory verse svadattâm, *etc.*

10.

On a stone recently excavated near a temple in ruins, below Doḍḍakere tank near the town of Arasikere.

Size 6′—6″×2′—9″.

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-chârave | trailôkya-nagarârambha-mûla-stambhâya Sambhavê ||

2. svasti śrî satpathôdyachcharitam udita-satya-sphurad-viśvadhâtrîvistârôdâtta-têjam jana-hṛi-

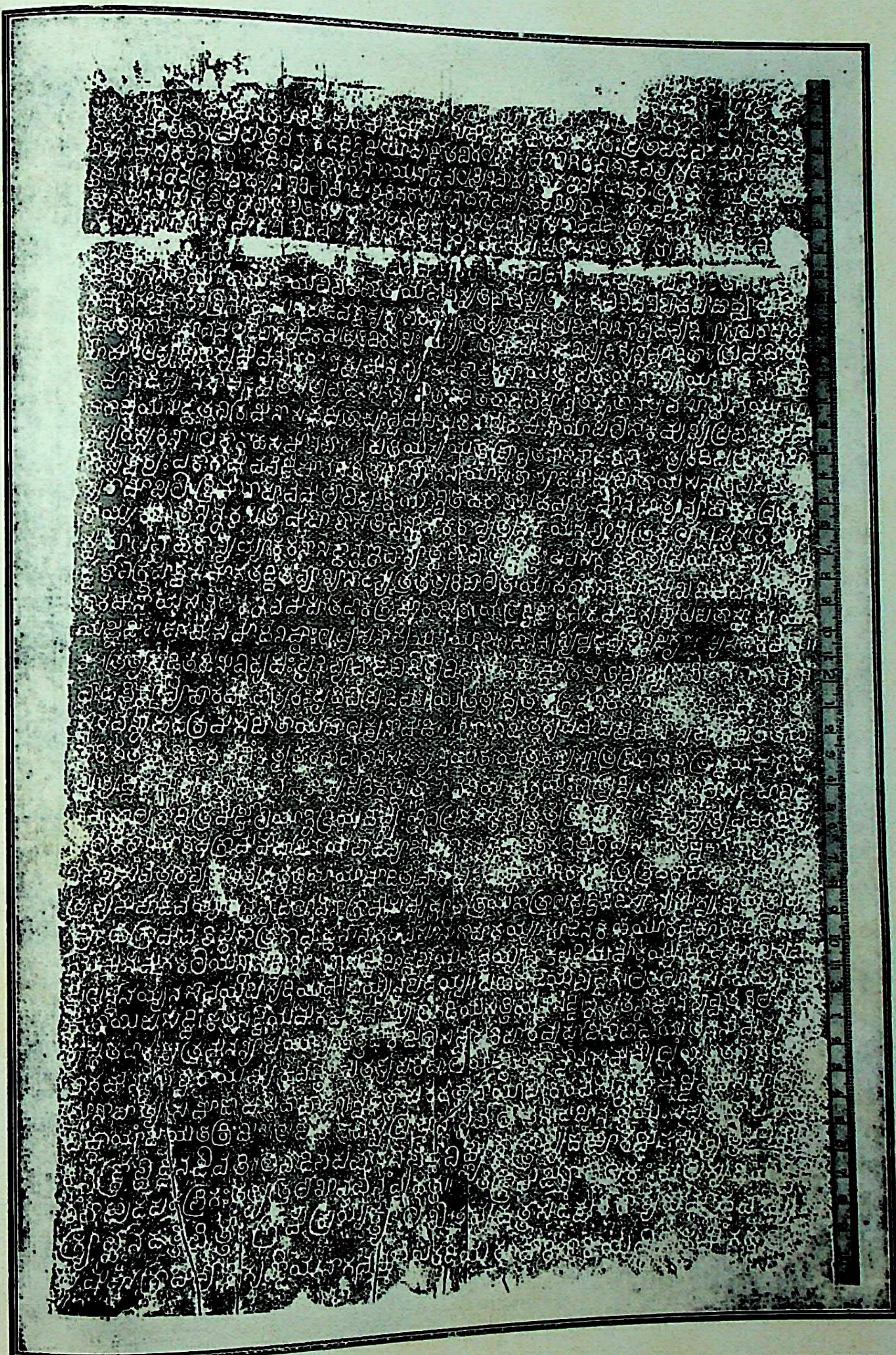
3. daya-vikâsôdayam vîra-vidviṭ-nistârâ-nûna-dânârdita-tamam amaḷam viśvavêdânga lôka- prastutyam tâne-

4. nal Bhânuvinavol esegum Poysaḷôrbbîśa-vamśam || padedâ Poysaḷa-vamśa-doḷ sasikaḷâ-nai-

5. rmmalyamam Dêvabhûjada dânônnatiyaṃ prabhâkarana têjô-râsiyam ramya-pûrvva-diśâdhîśa-Gajên-

6. drad ondu madamam tann aḷkariṃ tâḷdi puṭṭidan udyad-vinayâmbhôrâśi Vinayâdityâvanîpâḷakaṃ || âtana

7. tanayam || eṟaguv arinṛipargge siḍilavol eraguvan eragisuvan amara-ramaṇiyaran adâ Eṟeyanga-nṛipati



STONE INSCRIPTION OF CHALUKYA KING AHAVAMALLA, AT KADEYANANDIHALLI, SHIKARPUR TALUK.

*Mysore Archæological Survey.*

8. guṇa-gaṇad-eṟeyano mâḍidargge mâḷparill î-jagadoḷ || lalitângi śîlavati Yêchalegam guṇi Yeṟaganṛipa-

9. tige janiyisidar chalada kalitanada pempina neleyene Ballâḷu-Vishṇuv-Udayâdityar || avaroḷage Vishṇu-nṛipana

10. vikramam entene || munisind aruṇate kaḍegaṇg inisodave virôdhi-nṛipa-saptângam Vishṇu-nṛipâḷang a-

11. ppuvu nôḍ anupamam avan-aḷavi yitarar aḷaviye jagadoḷ । Budhalôkâśraya-nemba Târkshyarathanemb

12. Abjâyatâksham dalemba Dharâdhârakanemba bhôgayutanemb udyad-balâ-nvitanemba Dharitrîvaranemba lôkanu-

13. tanemb î permmeyim nôḍe Vishṇudharêśam sale Vishṇuvol sogayipam Lakshmîmanôvallabham || â Vishṇubhûpa-

14. noḷ Mâdêvitvam bettu pettaḷ uttama-Lakmâdêvi Narasimhadêvôrvvî-varanan anûna-puṇyavati vasuma-

15. tiyoḷ || kadanadoḷ ânt arâtigaḷa dantiya dantaman otti kiḻtu tad-biduvane poyye poḷdu poṟa-

16. poṇme saraktaka-mauktikamgaḷ â-padadoḷ avam Jayânganege hârama-n oppire mâḷpanendoḍ âṟ kkaḍa-

17. nadoḷ âmp idirchchuvadaṭar jjagadoḷ Narasimhadâvanaṃ || kadanadoḷ idirchchid ari-nṛipa-madaradaniya ra-

18. danadalli naṭṭa saral vâlada modaloḷ uchchaḷisuv ond ad aṭ avanipa-Nâra-simhadêvange nijam || â Nârasim-

19. hanṛipangam mânini Mâdêvi sâdhvi Yêchalegam lakshmîniḷayanâgi Ballâḷa-nṛipâḷam puṭṭidaṃ dharâdhara-dhai-

20. ryyaṃ || anupama-raṇa-nistârakan anûna-satvânvitaṃ vichârakshaman emba negaḷteyimde Ballâḷanṛipâ-

21. ḷam Kârttikêyanantoppirppaṃ || ghanatêjaṃ sariyâdoḍaṃ budhajanakkaṃ sâdhu-sanghakkamita. . . yan-

22. te śântiyaduntuṃ râtriyoḷ nilpu . . . yanitalt urrviyoḷ eyde parbbiyum padedirddu-

23. dê Dinanâthamg eṇeyend adentu nuḍivem Ballâḷa-bhûpâḷanam || munisim Ballâḷabhûpaṃ kiḷey asilate-

24. yaṃ kîḷvar anyâvanîpâḷa-nikâyaṃ sthânadindaṃ jaḍiye naḍuguvar bbhîti-yim nôḷpaḍ î-pângu nitântam

25. chôdyamimt î teranan aṟide nân îgaḷ entendoḍ int îtana khaḍgakkaṃ virôdhi-pratatige . . . . .da

26. kkuvendum || phaṇinâthaṃ pâṭi bhôgakk amarapati-samaṃ rûpa-sampatti-g abjêkshaṇan udyad-vikra. . . bara

27. ke dore Mahêśaṃ nijâjñâ-viśêshakkeṇe dhîrôdâtta-chittakk amama sari Daśâsyâri dânakke mattuṃ toṇe Ka-

28. rnnaṃ tânenalk î-vasudheyoḷ esedaṃ Vîra-Ballâḷa-bhûpaṃ || â Ballâḷa-mahîpana satiya permme yentene

29. lalanâ-nirmmita-kauśalaṃ palavu-kâlakk Abjajamg indu kauśala-vâyt uttamarûpeyam vimaḷeyam Ballâ-

30. ḷa-viśvambharêśa-lasatkâminiyaṃ budharg aniśaṁ îyuttirpp Umâ-dêvi-yaṃ lalanâ-ratnaman ,udgha-kîrtiyu-

31. teyam pett uttama-prauḍhiyim || kumuda-daḷanayane kômaḷe kumudâsave yenisi negaḷd Umâdêvi-

32. ge vikrama-Sôma-vaṃśa Ballâḷa-mahîśaṃ kûrppan embud adu takkude dal || ballâḷ Ballâḷa-nṛipaṃ Ballâḷêśvara-

33. nivâsamaṃ kîrti-śrîvallabhan ettisidaṃ sale sallalitam enalke śôbhip Arasi-yakeṟeyoḷ || svasti samadhigata-pancha-

34. mahâśabda mahâmaṇḍaḷeśvaraṃ Dvârâvatî-puravarâdhîśvaraṃ Tuḷuva-baḷa-jaḷadhi-baḍabânaḷam dâyâda-dâvâ-

35. naḷaṃ 1 Pâṇḍya-kuḷa-kamaḷavana-vêdaṇḍa Gaṇḍabhêruṇḍa । maṇḍaḷika-bêṇṭekâṟa paramaṇḍaḷa-sûrekâṟa

36. sangrâma-bhîma Kalikâla-kâma sakala-vandi- brinda-santarpana-samarttha vitarana-vinôda Vâsantikâ-dêvî-
37. labdha-vara-prasâda । Yâdava-kulâmbara-dyumani mandalika-makuta-chûdâmani । kadanaprachanda mala-
38. parolganda nâmâdi-praśasti-sahitam śrîmat Tribhuvanamalla Talakâdu Kongu Nangali Gangavâdi Nonamba-
39. vâdi Banavase Hânumgalgonda bhujabala Vîragangan asahâya-śûra śanivârasiddhi giridurga malla chaladanka-
40. râma niśśamka-pratâpa-Hoysala Vîra Ballâladêvar sakala-dharitriyam dushta-nigraha śishta-prati-pâlanadim
41. rakshisuttum Dôrasamudrada nelevîdinal sukha-samkathâ-vinôdadim râ-jyam-geyyuttamirddu śrî-
42. mad râjadhâniy Arasiyakereyalli śrî Vîra-Ballâleśvaradêvaram supratish-the mâdisidar â Arasiyakere-
43. ya permmeyam pêlvade । paramêshthi-prakhya-viprapratatigalin ilâ- prakhya śûdrâliyim khêchara-kânta-prakhya-
44. rapp â vanijarin. inaja-prakhya-koyyâlgalim sâgaramam pôlv î tatâkam-galin amara-purôdyâna-mam pôltu
45. śôbhâkara-mapp udyânadind î y Arasiyakere bhûbhâgadol śôbhisir-kkum ‖ mulidâgade kûrppavaro-
46. ! tilivudu tilivudu gadendu sâruva teradim galapuva gilivindina kalakalav Arasiyakereya banadol opputtirkum
47. svasti samasta-śôbhâkaramapp Arasiya-kereyol Vîra Ballâla-bhûpam śrî Vîra Ballâlêśvaramam supratishthe
48. mâdisi yâ dêvara nitya-naivêdya-kkam nandâdîvigegam pûjâriparichâra-kar- âhâra-dânakka-vendu saka varsha
49. 1110 neya Kîlaka-samvatsarada Paushyad amavâsye Sômavâra vitîpâta sankramanadandu Nena-samma-
50. dhada Gudigereya mathada Vimala-śaktigala śishyarappa Kriyâśakti-panditara kâlam karchchi dhârâ-pûrvakam
51. mâdi bitta datti Kriyâśaktigala- . . . .
52. Aggulıyakereya nadubayalalli salage yârakkam 6 kamba 240 yî dêvâlayada samîpa-
53. da beddale kambav arunûru 600 ‖ . . . . . . . . . . . . . . . .
54. piridum bhaktiyin Îśvaracharanâbja-dhyânadim Kriyâśaktigal Îśvara-। nâma tanûjanan âdara-dindam padedar adhikapunyôdaya-
55. nam ‖ bahubhir vvasudhâ dattâ râjabhih Sagarâdibhih yasya yasya yadâ bhûmis tasya tasya tadâ phalam yî dharmmamam
56. pratipâlisidavargge Vâranâsiyalli sahasra-kavileyem Brâmhanargge kotta phala ‖ yî dharmmamam kedisidargge saha-
57. sra-kavileyuvam kôti-Brâmhanaruvam konda dôsha ‖ sva-dattâm para-dattâm vâ yô harêta vasundharâ shashti-varsha-
58. sahasrâni vishtâyam jâyate krimih ‖ Tivikramapanditara padya tallikhita । Boppôjana kandarane ‖

## *Translation.*

Obeisance to Sambhu, beautiful with the yak-tail fan, the moon on his lofty head and the foundation pillar for the city of the three worlds. Be it well. Moving high in the sky (in the path of righteousness), with bright light spreading over the expanse of the whole world, (brilliant in prowess), bringing joy to the hearts of men, destroying darkness (enemies ), free from blemishes, praised by the world and Vêdângas (praised by learned men versed in Vêdângas), the lineage of Hoysala kings shines like the sun. In that famous Hoysala lineage was born the king Vinayâditya, an ocean of modesty possessed of purity like the rays of the moon, of liberality like the celestial tree, of splendour like the sun, of pride (mada) like the elephant of Indra. His son Ereyanga :—He

would pounce like lightning on the hostile kings who fought with him and make the celestial damsels do obeisance to them. What fine qualities did he possess! In this world there are few who require the good deeds done by others to them. To that king Eraga and the beautiful Êchale possessed of good character, were born like the abodes of determination and prowess, Ballâḷa, Vishṇu and Udayâditya. Of these Vishṇu's prowess is as follows :—

The moment his eyes became even slightly red with anger, the elements of sovereignty (*saptânga*) possessed by hostile kings fell into the hands of King Vishṇu. His fighting power is matchless and extraordinary. King Vishṇu, beloved consort of Lakshmî (queen) resembles (the god) Vishṇu in being the abode of shelter for the gods (learned men), with Garuḍa as his vehicle (possessed of chariots drawn by horses,) and eyes like the lotus, being the support for the earth resting on hoods of serpents (enjoying the worldly pleasures,) possesser of great strength, lord of the earth, and praised by the world. His chief queen Lakshmâdêvi of matchless virtue on earth, had by him, the son named Narasinga, the foremost among rulers. King Narasimha, plucks away by force the tusks of the enemies, elephants in battle, and striking them on their frontal globes, tears them asunder and with the fresh pearls red with blood issuing from the globes appears to present a shining necklace to the goddess of victory. What hero can encounter him in the battle-field ? The arrow shot by him at the tusks of the rutting elephants of the hostile kings that oppose him in battle pierces their globes and comes out in their hind parts. Such is the prowess of Narasimha-Dêva. To that king Narasimha and his honoured chief queen Êchale was born king Ballâḷa an abode of wealth and possessed of firmness resembling a mountain. King Ballâḷa was like Kârtikêya, slayer of the demon Târaka in battle (matchless hero), possessed of great strength, able to move in heaven (able in investigating things). How can I compare Ballâḷa to the sun ! Though the two resemble each other in brightness Ballâḷa is kind towards learned men and the virtuous while the sun is hot and burning, and while the sun does not shine at night Ballâḷa's fame spreads over the universe at all times. When king Ballâḷa takes out of the scabbard his shining sword, the hostile kings run away from their places ; when he brandishes it, they tremble with fear. This connection between his sword and his enemies is highly curious. The brave king Ballâḷa was a match for the lord of serpents in possessing many hoods (pleasures), an equal of Indra in beauty, a Vishṇu in the display of great prowess, a Siva in commanding obedience from others, a Râma in possessing a heroic and noble mind, and a match for Karṇa in liberality. The greatness of the queen of king Ballâḷa:—Brahma after practising the art of creating women for a long time has now attained skill in the art since he has created Umâdêvi possessed of great beauty and spotless character, queen of Ballâḷa, a gem among women, ever liberal to the learned and possessed of great fame. To Umâdêvi endowed with eyes resembling the lotus and slender form and having the fragrance of the lily it is only proper that king Ballâḷa of the heroic lunar race should be husband. This brave king Ballâḷa, the lord of the goddess of fame, erected the beautiful temple of Ballâḷêśvara in Arasiyakere.

Be it well. While the mahâmaṇḍalêśvara, entitled to the band of five instruments, lord of the excellent city of Dvârâvati, a submarine fire to the ocean that is the Tuḷuva army, wild fire to rival kinsmen, an elephant to the lotus garden that is the Pâṇḍya family, gaṇḍabhêruṇḍa, hunter of maṇḍalikas, plunderer of the enemies, territories, a Bhîma in battle, a Cupid in the Kali age, delighter in making the minstrels happy by liberality, obtainer of a boon from Vâsantikâ-dêvi, a sun in the sky the Yâdava family, the cres jewel of maṇḍalikas, terrible in battle, excellent champion over the Malapas—possessed of these and other titles, the illustrious Tribhuvanamalla, obtainer

of Talakâḍu, Kongu, Nangali, Gangavâḍi, Noṇambavâḍi, Banavase, and Hânungal, Bhujabala-vîra-Ganga, unassisted hero, Sanivârasiddhi, Giridurgamalla, a Râma in battle, of fearless prowess, Hoysaḷa Vira Ballâḷadêva while reigning in peace and wisdom at Dôrasamudra, ruling the whole earth by punishing the wicked and protecting the good, set up the god Vîraballâḷêśvara in the capital Arasiyakere.

The greatness of Arasiyakere: With Brahmans resembling Brahma, with Sûdras of great fame on earth, with merchants equal to Kubêra, with warriors resembling Yama, with tanks resembling the ocean, with gardens beautiful like the celestial groves of Amarâvati, Arasiyakere shines over the earth. Among the gardens of Arasiyakere can be heard the cries of multitudes of parrots as if they are proclaiming " The moment you get angry with your beloved, make peace, make peace."

Be it well. In the town Arasiyakere possessed of great beauty, king Vîra Ballâḷa consecrated the god Vîraballâḷêśvara, and for the daily food offering and perpetual lamp to the god, for the food of the priests and servants, made the following grant with the pouring of water after washing the feet of Kriyâśakti-paṇḍita, disciple of Vimalaśakti of Neṇasammadha ? belonging to the mutt at Guḍigere on Monday, the new moon-day with Vyatîpâta and Sankramaṇa in the month of Pushya of the cyclic year Kîlaka, Saka year 1110 :—

To Kriyâśakti (were given) 6 salages or 240 Kambas of wet land below the tank in Aguḷi and 600 kambas of dry land near the temple. By great devotion to Siva and meditation on his lotus feet, Kriyâśakti got the virtuous son named Îśvara.

Land has been given away by several kings like Sagara. To whomsoever the land belongs at the time, to him accrues the fruit of giving it. Those who maintain the charity obtain the merit of giving 1000 tawny cows to Brahmans at Benares. Those who destroy this will incur the sin of killing thousand tawny cows and a crore of Brahmins. He who resumes the gift of land made by himself or others will be born as a worm in ordure and live in it for sixty-thousand years.

Composed by Tivikrama-paṇḍita and engraved by Boppôja.

*Note.*

This records the consecration of a Siva temple called Ballâḷêśvara in the town Arasîkere by the Hoysaḷa king Ballâḷa II in the Saka year 1110, Kîlaka on the new moon day of the month Pushya which corresponds to Tuesday, 14th January A.D 1189. The date however, neither coincided with Monday nor sankramaṇa as stated in the record.

## 11.

On the back of the above inscription stone.

1. svasti śrîmad Yâdava-kuḷakamaḷa . . . . uttarôttarâbhivṛiddhiyiṃ salu-ttumire ta-
2. dîya-pâda-padmôpajîvigaḷappa Viśva . . . . ya keṟeya bhaktarum śrî Vîra Ballâḷêśvara-nan-
3. dâdîvigeyaṃ chandrârkka-târam-baraṃ . . . yar okkaluṃ naḍayisuva nuḍivargg akshaya-bhaṇ-
4. ḍâravâgi biṭṭa datti . . . . 1143 neya Vikrama-samvatsarada Srâvaṇa ba । Âdivâ-
5. raṃ modalâgi â dêvargge pâdapûje . . . . seṭṭi koṭṭa ga । Baḍakeyana Mâchaya ga 3
6. â Mâḷayya . . maga Mâdeyana . . . . . Dêvayyana Vâsudêva pa 5 Maḷeya-
7. nûra Bûchaya ga । Bûcheyana Bammeyaga । Manneya Honneya pa । Keṟe-
8. yasanteya Mahadêva . . . . Tôṇṭada Rêvaṇṇa pa 5 . . Kêtamalla

9. . . Râmagauḍara Singeya pa 3 Telu- . . . . gauḍara Bammeya pa 1 . . . Dâseya
10. ga-kêriya Chavuṇḍaya ga 1 Âsandiya . . . . . . Nigaḷada Râchiseṭṭi ga 1 Uppina Dâsiya
11. . . . . Boppayagaḷu . . . . . . Bôvachaṭṭiya pa 5

*Note.*

This inscription records the grant of some land (not mentioned in the inscription) for the service of God Vîraballâḷêśvara and also various sums of money paid by several individuals (named) for the service of the same god on Sunday 1st lunar day of the dark half of Śrâvaṇa in the year Vikrama, Śaka 1143. Vikrama however corresponds to Śaka 1142 or A. D. 1220. The details of the date are incorrect for this year.

12.

On a stone lying in the midst of Îchalu trees below the tank in the same town of Arasîkere.

Kannaḍa language and characters.

1. svasti śrî Vîraballâ . . . . . .
2. . . . . . Kêtamallana Râmayanu
3. tuṟuhuyalali Suralôkava sandoḍe
4. âtana tamma Malligavuḍa . . . nilisi-
5. da mangaḷa mahâ śrî ||

*Note.*

This is a memorial stone recording the death of Râmaya son of Kêtamalla in a cattle raid, set up by his brother Malligauḍa, during the reign of the Hoysaḷa king Vîraballâḷa.

13.

On a fragmentary stone lying by the side of the railway line near the town Arasikere.

Size 2′—6″×2′—3″.

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśrayaṃ śrî-pṛithivîvallabham
2. mahârâjâdhirâjaṃ paramêśvara parama-
3. bhaṭṭâraka . . . . . malladêvara
4. râjyam uttarôttarâbhivṛiddhi pravarddhamânam â-
5. chandrârkkatârambaraṃ saluttumire svasti samasta-
6. praśasti-sahitam śrîman-mahâ-maṇḍaḷêsvara Dvârâ-
7. vatî-puravarâdhîśvara Yâdava-kuḷâmbara-dyumaṇi
8. samyakta-chûḍâmaṇi nâmâdi . . . Hoysaḷa
9. Vishṇuvarddhanadêvaru râjyaṁ-geyuttiralu Arasiya-
10. keṟeya Kêtamalla Malliseṭṭigaḷu . . . . . . . . . . . .
11-12. . . . . . . . . . . . . . . . . . . . . .
13. mṛitênâpi surânganâ kshaṇa-vi . . . . . . .
14. . . . . . . . . . . chintâ maraṇê raṇê

*Note.*

This record is imperfect and refers to the death of Kêtamalla and Malliseṭṭi during the reign of Châlukya king Tribhuvanamalla and of the Hoysaḷa king Vishṇuvardhana (titles mentioned) and ends with the usual verse in praise of battle. The inscription is not dated.

14.

On a vîragal on the road to the water-pond in the town Arasîkere.

Size 1′—6″×1′—0″.

Kannaḍa language and characters.

1. śrîmatu pasâyita Mallaseṭṭiyara tamma
2. Vîraseṭṭi kaḻḻan-obbanam kondu . . . .
3. Suralôka-prâptanâda âtange . madavaḷige
4. Kêtabbe nilisida kallu ṃangaḷa . .

*Note.*

This records the death of Vîraseṭṭi, brother of Pasâyta Malliseṭṭi while slaying a robber and the setting up of the vîragal by his wife Kêtabbe. The inscription is not dated.

15.

On a stone set up near the ruined temple of Śambhulinga in the village Gîjeyahaḻḻi in the Hôbali of Arasîkere.

Size 5′—0″×2′—3″.

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-Chandra-châmara-chârave trai-
2. ḷôkya-nagarârambha-mûla-stambhâya Śambhave ||
3. â Hoysaḷa-vaṃśadoḷ udayisida Vinayâdi-
4. tyana putranapp Ereyanganripangav Echaladêvigam
5. mûvar ddêvarante Ballâḷa Vishṇuv Udayâdityaremba
6. mûvarum puṭṭidar avaroḷage Vishṇu-nṛipana vikramaventendoḍe ||
7. svasti samadhigata-panchamahâśabda-mahâmaṇḍa-
8. ḷêśvaram Dvârâvatî-puravarâdhîśvaraṃ Tuḷuva-baḷa-jaḷadhibaḍavâ-
9. naḷaṃ dâyâda-dâvânaḷam Pâṇḍyakuḷa-kamaḷa-vana-vêdaṇḍa gaṇḍabhêruṇ-
10. ḍa maṇḍaḷika-bêṇṭekâra paramaṇḍala-sûṟekâra sangrâma-Bhîma Kalikâla-
11. Kâma sakala-vandi-vṛinda-tarppaṇa-samart-tha vitaraṇa- vinôda Vâsantikâ-dêvî-labdha-
12. vara-prasâda Yâdava-kuḷâmbara-dyumaṇi maṇḍaḷika-chûḍâmaṇi kadana-prachaṇḍa ma-
13. laparoḷ gaṇḍa nâmâdi samasta-prasasti-sahitam śrîman mahâ-maṇḍaḷêśvaram Taḷakâḍu-Kongu-Nangali Gan-
14. gavâḍi Noṇambavâḍi Banavase Hânumgallu Uchchangigoṇḍa gaṇḍa bhuja-baḷa Vîragangan asa-
15. hâyaśûra Śanivârasiddhi giridurggamalla chaladanka-râma niśśanka-pratâpa Hoysaḷa-Vî-
16. ra-ballâḷadêvaru dushṭa-nigraha śishṭapratipâḷanam-geydu rakshisuttire Dô-rasamudrada
17. nelevîḍinoḷu sukha-sankathâ-vinôdadim râjyam-geyyuttum ire tat-pâda-padmô-
18. pajîvigaḷappa Gîjeyahaḻḻiya Bammagâvuṇḍa Gauḍeya Miḻḻeya Mâḷagauḍana Chaṭṭiya
19. kammâra Mâdiôja Mârabôva ivaroḷagâda samasta-prajegaḷu Mêlâḷike Maimeṭṭi
20. Balleya Maimeṭṭi Kêśava Maimeṭṭi Hariyaṇa int inibarum Jêḍara Dâsimayyana ma-
21. ga Kâṭigauḍanu Gîjeyahaḻḻiya Muṟihinḍiya holavêriya sîmeyalli kaṭṭisida

22. keṟege biṭṭa gadde umbaḷi khaṃ 3 mûgaṇḍugadoḷage Kôṭehâḷa Gojjêśvara dêvarige Kâṭi-

23. gauḍa biṭṭa gadde koḷaga 10 matte Gîjahaḷḷiya Mêḷêśvara—dêvargge Kâṭi-gauḍa biṭṭa gadde

24. koḷaga 5 || Muṟihiṇḍiya Konguḷiya Mâchagauḍa Hariyamagauḍa Basava-nâyaka hegga-

25. ḍe Nâke-aṇṇana maga Kallagauḍa Mâdigauḍana maga Èchagauḍa Mêlâḷike Sâviyaṇṇa samasta-prajegaḷu sa-

26. hitavâgi Gîjeyahaḷḷiya Muṟihiṇḍiya holavêriya sîmeyalu Jêḍara Dâsima-yyana maga

27. Kâṭigauḍa kaṭṭisida keṟege intinibarum śakavarśa || 23 neya Raudri-samvatsarada Chaitra śuddha trayôdaśi

28. Vaḍḍavâra Uttarâyaṇa sankramaṇa vyatîpâtadandu biṭṭa umbaḷi gadde koḷaga 50 koḷaga aivattaṟoḷa-

28. ge Arasiyakeṟeya Gojjêśvara-dêvarige Kâṭigauḍa biṭṭa gadde koḷaga 10 Murihiṇḍiya

30. Mallikârjunadêvarige Kâṭigauḍa biṭṭa gadde koḷaga 5 || int î-dharmmamam pratipâḷisidavaru Gan-

31. ge Vâraṇâsi Kurukshêtrada taḍiyalu sahaśra-kavileyam kôḍumam koḷa-gumam ponnalu kaṭṭisi

32. sahasra-Brâhmaṇarige dânamâḍida phalavakku int î dharmmamam keḍi-sidavaru Gange Vâraṇâsi Kurukshetra-da

33. daḍiyalu sahaśra-kavileyam sahaśra-Brâmhaṇarumam konda dôshakke iḷivaru

*Note.*

The purport of this inscription has been given already in Para 95, Page 40 of the Mysore Archæological Report for the year 1918 but without the text of the inscription. The text of the inscription has now been published in this Report together with its transliteration.

The inscription begins with a description of the genealogy of Hoysaḷas up to Vishṇu-vardhana and records the grant of a plot of wet land with the sowing capacity of 3 khaṇḍugas by Bammagâvuṇḍa, Gauḍeya Miḷḷeya, Cheṭṭaya, (son) of Mâḷagauḍa, Kammâra (smith) Mâdivôja, Mârabôva of Gîjeyahaḷḷi along with Mêlâḷike Maimeṭṭi Balleya, Maimeṭṭi Kêśava and Maimeṭṭi Hariyaṇa, servants of the Hoysaḷa king Vîraballâḷa II, as an umbaḷi to Kâṭigauḍa, son of Jêḍara Dâsimayya, for having built a tank near Murihiṇḍi and another grant to the same person of a plot of land with the sowing capacity of 50 koḷagas by all the inhabitants (*praje*) of Murihiṇḍi includiug Mâchagauḍa, Hariyamagauḍa, Basavaṇâyaka, Kallagauḍa, son of Heggaḍe Nâkiyaṇṇa, Yêchagauḍa, son of Mâdigauḍa, Mêlâḷike Sâviyaṇṇa. The inscription further states that out of these lands Kâṭigauḍa made a gift of a plot of wet land with the sowing capacity of 10 koḷagas for the service of God Gojjêśvara of the village Kôṭe-yahâḷu and a plot of wet land with the sowing capacity of 5½ koḷagas for the service of God Mêḷêśvara of Gîjeyahaḷḷi and a plot of wet land with the sowing capacity of 10 koḷagas for the service of God Gojjêśvara in Arasiyakeṟe, and a plot of wet land with the sowing capacity of 5½ koḷagas for the service of God Mallikârjuna in the villlage Murihiṇḍi. The grant is dated Thursday (vaḍḍavâra) 13th lunar day with vyatîpâta of the bright half of Chaitra in the Uttarâyaṇa period in the cyclic year Raudri, Śaka 1123. This corresponds to Thursday 30th March of 1200 A.D.

The grant ends with the usual imprecation.

## 16.

Below the above inscription.

Kannaḍa language and characters.

1. Śrîmukha . . . . tsarada . . . . .
2. dharmmada voppige—śâsana krama-ventendaḍe
3. Kommayyana maga Meyimeṭṭi Ballayyana aḷiya Male-
4. ya yint ivaru mâḍida dharmma pratipâḷisuvaru
5. Kâṭigavuḍana maga Dâseya Bêvajjiya Bayiraya Ba-
6. mmaya Mêḷayyaṃgaḷige yint î dharmmama naḍasuva-
7. ru hinde parôkshadoḷu Ballayya Chikkaṇṇa Hariyaṇa Bo-
8. ppeyanum kundade naḍasuvaru
9. . . . . . . . .

*Note.*

This inscription refers most probably to the charity mentioned in the inscription above and also to the appointment in the year Śrîmukha of Maleya, son-in-law of Maimeṭṭi Ballaya, son of Kommaya for the maintenance of the charity and also refers to the participation in the charity of Dâsaya, son of Ḳâṭigauḍa (mentioned in the above inscription), Bayiraya, of Bêvajji, Bammaya and Mêḷaya. Ballaya, Chikkaṇṇa, Hariyaṇṇa and Boppaya are exhorted to see that even in the failure of proper supervision the charity is observed without any impediment. The date is not verifiable. The inscription ends with the usual imprecation.

## 17.

On a 2nd inscription stone in front of the Śambhulinga temple in the same village (Gîjeyahaḷḷi).

Size 5′—0″×2′—9″.

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra- châmara-chârave trailôkya-nagarâ-
rambha-
2. mûlastambhâya Śambhavê || . . . . . .
3. ma-vistâra-sthânam eseva Hoysaḷa-vaṃśam || â Hoysaḷa-vaṃśadoḷ udi-
yisi-
4. da Vinayaditya-putranapp Eṟeyanganṛipangav Echaladêvigam puṭṭi-
5. darb Ballâḷa-Vishṇuvudayâdityaru avaroḷage Vishṇu-nṛipana vikrama-
6. ventene || munisind aruṇate kaḍegaṅg inisodave virôdhi-nṛi-
7. pa-saptângaṃ Vishṇu-nṛipâḷamg appuvu nôḍ anupamam avan-aḷavi yitarar
a-
8. ḷaviye jagadoḷu | Budhalôkâścharya-nemba Târkshya-rathanemb Abjâya-
9. tâksham dal emba dharâ-dhârakanemba bhôgâyutanemb udyadbalâ-
nvayanemba
10. dharitrîvaranemba lôkanutanemb î-permmeyim nôḍe Vishṇuvo-
11. lsogayipam Lakshmîmanôvallabham â Vishṇubhûpanoḷ mâdêvitvam bettu
petta-
12. ḷ uttama-Lakmâdêvi Narasimhadêvôrvvîvaranan anûnapuṇyavati vasu-
mati-
13. yoḷ kadanadoḷ ânt arâtigaḷa dantiya dantaman otti kilṭu tad-biduvane
14. poyye pôldu poṟaponme saraktaka-mauktikamgaḷ â padadoḷavaṃ samarâ-
nganege

15. hâraman oppire mâḷpan endoḍ âr kkadanadoḷ ânt idirchchuv adaṭar j ja-gadoḷ Narasimha-
16. bhûpanam || â Nârasimha-nṛipangam mânini mâdêvi sâdhvi . . . . . su-Lakshmî-
17. niḷayanâgi Ballâḷanṛipâḷam puṭṭidam dharâdhara-dhairyyam || munisim Ballâḷa-
18. bhûpam kiḷe poḷev asiya . . . nikâyam sthânadindam
19. jaḍiye naḍuguvar bbhîtiyim . . . . . . . . . . . . khaḍga-vidyâ-pari-ṇateyan adêm .
20. Kâlanoḷ kaltudalte || âtana satiya permmeyentene kamanîya-cha-
21. kôrêkshaṇe kumudâsave yenisinegard Umâdêvige Vikrama Sôma-
22. vamśa Ballâḷamahîśaṃ kûrppanembudu takkude dal Sivâya
23. namah svasti samadhigata-pancha-mahâ-śabda-mahâ-(mahâ) maṇḍaḷê-
24. śvaraṃ Dvârâvatî-puravarâdhîśvaram Tuḷuva-baḷa-jaḷadhi-baḍabânaḷam
25. dâyâda-dâvânaḷam । Pâṇḍya-kuḷa-kamaḷa-vana-vêdaṇḍa gaṇḍabhêruṇḍa maṇ-
26. daḷika-bêṇṭekâra para-maṇḍaḷa-sûṟekâṟa sangrâma-Bhîma kali-
27. kâla-Kâma sakaḷa-vandijana-santarpaṇa-samarttha vitaraṇa-vinô
28. da Vâsantikâdêvî-labdha-varaprasâda Yâdava-kuḷâmbara-dyumaṇi
29. samyakta-chûḍâmaṇi kadana-prachaṇḍa malaparoḷgaṇḍa nâmâdi sama
30. sta-praśastisahitam śrîmat Tribhuvanamalla Taḷakâḍu Kongu Nangali
31. Gangavâḍi Noṇambavâḍi Banavase Hânungalu-goṇḍa bhujabaḷavîra-
32. Gangan asahâya-sûra sanivârasiddhi giridurggamalla chaladankarâma nissankapra-
33. tâpa Hoysaḷa-Vîra-Ballâḷadêvaru sakaḷa-dharitriyam dushṭa-nigraha śishṭa-pra-
34. tipâḷanadim rakshisuttum Dôrasamudrada nelevîḍinalu sukha-sankathâ-vinôdadim
35. râjyam geyyuttumire tatpâda-padmôpajîvigaḷappa Meyimaṭṭi Malla-dê-vagam
36. âtana sati Dâhâdêvigam puṭṭida śrîmatu Śrîrangadaṇḍanâtha âtana tamma
37. Mayimeṭṭi Kaḷpu-balla-chamûpana mahimônnati yentendoḍe Râjana-giri
38. . . . râjakaivâra yeṟedu kaṭṭisi keṟeya rachisidam vibhu kaḷpa-
39. mahîjam Mâyimeṭṭi Kaḷpu-ballu-chamûpaṃ || ant ivaribbarim kiṟiyam śrî
40. Malapana mahimônnati yentendoḍe ll Gîjeyahaḷḷiya śrî Sambhu Mê-
41. . . . dêvara devâlyaman ettisidam yesevante Dêvavṛinda-nivâsa
42. daśa . . su . . nijam dhyâ . . pâtu śaye sa nityam । Śrî-rangadaṇḍâ-dhipa-
43. rim Muddêśvara Mêḷesvara-pada-dvandva-vandana-prîtimân ayam । Ranga putrî chi
44. ranjibhyaṃ ? mêdinî chandratârakam । Sambhumêḷêsvara-dêvara śrîpâda-padmâ-
45. râdhakarumappa Lingaṇa tâvu kaṭṭisida keṟeya keḷage goḍa-
46. gi sa 12 salage hanneraḍaroḷage sa । Mêḷêsvara dêvarige ko 10 ||
47. Bramhachâri Châmaṇabhaṭṭarige sa l ko 5 Kesirâjage ko 5 ll Kêsava
48. Bhaṭṭana Mâcheya ko 5 â Nîrayyage ko 5 Baladêvage ko 5 Kongaḷinâḍaiyage ko 5 Bramhê-
49. śvaradêvarige ko 5 Chimmayyamge ko 5 Châkiseṭṭi Bommage êriya mê-laṇa
50. . . . sasiyanikki sâkuvantâgi yikkida gadde ko Kalukuṭigana Mâjôjage keyi ko 10
51. Sambhu Mêḷêśvara dêvara hûdôṭa kamba 25 â hûdôṭava sâkuvantâgi Mâ-lagâṟa

10

52. Bûvange yikkida gade ko 6 kamba 4 kalukuṭiga Mâdôjange keyi ko 5 Hiri-
53. yakeṟeya keḷage Sambhu Mêḷêśvara dêvarige hola sthaḷa kaṃ 30 gadde
sta (?) holavêriya ke-
54. yi ko 6 Taṟiyadahâḷa keyi ko 14 Kambahâḷa keyi ko 6 Hattiya-hâḷa keyi
55. ko 4 । Sambhu Meḷêśvara dêvara śrî kâryyake Harijîya Mêḷajîya. . yipattina
bhôga
56. nivêdya kundidaḍe huḷu-kuppeyali bîḷvavaru || yint îdharmava pratipâḷisi-
dava-
57. ru sahasra-kavileyam suvarṇada kôḍuṃ beḷḷiya koḷugu sahita saha-
58. sra—Brâmhaṇargge Gange Vâraṇâsiyalu dâna-mâḍida phalaṃ bahubhir-
vasudhâ
59. dattâ râjabhis Sagarâdibhih । yasya yasya yadâ bhûmis tasya tasya mahâ-
phalaṃ sva-da-
60. ttâṃ para-dattâṃ vâ yô harêta vasundharâṃ shashṭhi-varsha-sahasrâṇi
vishṭâ-
61. yâṃ jâyate krimih । yint-î dharma-mam keḍe kiḍisidavaru Gange Vâraṇâsi-
62. yalu Gayelu Kuru-kshetradalu sahasra-kavileyam sahasra-Brâ
63. mhaṇara konda pâtakake hôharu || Bidôjana maga Rûvâri Kêtôja
64. . . . śrî Râma gurubhyô namah Seṭṭiya

*Note.*

This inscription has also been noticed in page 46, para 95, of the Annual Report for the year 1918 but without the text. It records that during the reign of Tribhuvanamalla Hoysaḷa Vîra Ballâḷadêva (Ballâḷa II) an officer under him named Śrîrangadaṇḍâdhipa, son of Maimeṭṭi Malladêva and his wife Dâhâdêvi and his brother Maimeṭṭi Kaḷpu Ballachamûpa built a tank at Gîjeyahaḷḷi and that Mallapa their younger brother caused a temple called Śambhumêḷêśvara to be erected in the same village. Lingaṇa, worshipper of the god Śambhumêḷêśvara is next stated to have made a grant of a plot of land measuring 1 salige out of koḍagi of 12 saliges under the tank of his own construction for the service of the same God Śambhumêḷêśvara, and of also another plot of land of 10½ koḷagas to Brahmachâri Châmaṇabhaṭṭa and of a plot of land of 1 koḷaga and 5 saliges to Kêśirâja and also of lands for the flower garden for the service of the above God and for the gardener and others. The epigraph ends with the usual imprecatory verses.

## 18.

On a vîragal in front of the same temple in the same village Gîjeyahalli.

Size 3′—3″×1′—9″.

Kannaḍa language and characters.

1. śrîmatu Bammeyakeṟeya Mâ-
2. dayyana putrana maga Sûlada
3. Baichagauḍa Jâvagalla kâḷagadali
4. Gîdahaḷḷi haradara śrî-Mâḷêśvarada . . . sattali bîragalu
5. . . . Bankâpurada gurugaḷu Kailâsake harasidaru

*Note.*

This is a memorial stone recording the death of Sûlada Baichagauḍa, grandson of the illustrious Mâdaya of Bammeyakere in the battle of Jâvagal. The guru of Bankâpura prayed for the peace of the departed hero.

## 19.

On a stone lying in front of the same villlage Gîjeyahaḷḷi.

Size 4′—0″ × 1′—6″.

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-chârave . . . . . .
2. . . . . . . . . . .
3. kshaṇada . . . Hoysaḷânvayâmbhôdhi yesevud ati-gambhîra
4. . . . . â Hoysaḷânvayâmbhôdhi-varddhana-sudhâkara
5. . . . . varagam Padmaladêvigam puṭṭida
6. . . . Hoysaḷa Vîra-Nârasingadêvanû
7. . . . . . . . . . . . . . . :, . . .Narasimhan-arasi
8. . . . . Sômanâthâlayava . . Kêśavapura
9. . . . . kamaḷâbhirâma . . . . . . .
10. . . . . Kêśavapurav î
11. . . . . vimaḷa-guṇânvitang Ekkalaseṭṭig iḷâ-
12. bhâga . . . nâthakula. . Îśvara-padâ-
13. bjârâdhaka Trilôchanadêva-guru Hariha. . śrayamâ-
14. gi. . . . .r intu anganeyar Tippave Mâ-
15. . . . . . pputtirppar sûnu Bammanenal Ekkalaseṭṭi pempu-
16. vaḍedam viśvambharâ-chakradoḷu ll kuḍuvudu
17. . . . . ruchira-dharmma . . śanumappa Ekkalaseṭṭi
18. . . . . mâg Ekkala-samudramam kaṭṭisidam ll svasti samasta-
19. bhuvanâśrayam śrî prithvîvallabham mahârâjâdhirâjam Yâ-
20. dava-kuḷâmbara-dyumaṇi sarvajna-chûḍâmaṇi] Magara-râ
21. jya-nirmmûḷana Chôḷa-râjya-pratishṭhâchâryya nâmâdi-sama-
22. sta-prasasti-sahitam śrîmatu Hoysaḷa Vîra Nârasimha dêvaru
23. Dôrasamudrada nelevîḍinoḷu sukha-sankathâ-vinôdadim
24. râjyam geyyuttire śaka-varsha 1149 neya Sarvva-
25. jit-samvatsarada Chayitra su 3 Sômavâradandu svasti sama-
26. sta-guṇa-gaṇa-sampannarappa Kêśava-puravâd Eḷavarellam ? aśêsha
27. mahâjanangaḷu tammage kâluvaḷḷiyâda Gîja-
28. haḷḷiya vûra mundaṇa Ekkalasamudravan Ekkalaseṭṭi-Kallaseṭṭige dhârâ-
pûrvakavâgi koṭṭa keṟe- go-
29. ḍagi-kramaventend are â-keṟeya modalêriya kâ . . . yinda gadde sa kam 40
Mâḷagau-
30. ḍana keṟeya baḍaga kôḍiya Gauḍarabhûmiyim paḍuva-
31. lu Bovakkareya beddale kamba 300 . . . . . . gaṇḍahen . . . .
32. beddale . . . n ârigâdoḍam salipudu
33. sva-dattâm para-dattâm vâ yô harêta vasundharâm shashṭhi-varsha
34. sahasrâṇi vishṭhâyâm jâyate krimih śrî
35. Ekkalaseṭṭiyara muttayyan Ekkalaseṭṭi Dâsovve Tippavve iṇ-
36. tu gauḍugaḷu akkandiru kiṟiya-heṇḍatiya Boppa-he (gga)
37. ḍeya magaḷu Masaṇovve Kalliyanâyaka mayduna Nambi
38. Mâṇikaseṭṭi int ivaroḷagâda tanna vamśavan uddharisidan Ekkalaseṭṭi
39. tamma śrîpâdada keḷagiralu mahâjanagaḷ Ekkalaseṭṭigaḷa maga.

*Note.*

This records that an officer (not named) of Narasimha II, built the Sômanâtha temple at Kêśavapura and that Ekkalaseṭṭi, disciple of Trilôchanadêva built a tank

known as Ekkalasamudra. It also states that on Monday 3rd lunar day of the bright half of Chaitra in the cyclic year Sarvajitu, Saka 1149 corresponding to Sunday (but not Monday), 21st March A.D. 1227, during the reign of Vîra Nârasimhadêva (II) with titles, all the mahâjanas of Eḷavare *alias* Kêśavapura made a grant of a plot of wet field measuring 40 kambas (boundary described) as a koḍagi to Ekkalaseṭṭi and his descendants for having built the tank Ekkalasamudra. The usual imprecation comes next. The inscription then refers to the family of Ekkalaseṭṭi and stops abruptly in the middle.

**20.**

On a stone standing by the side of Îśvara temple in the village Puralahaḷḷi in the Hobali of Bâṇâvâra.

Size 5′×2′.

Kannaḍa language and characters.

1. śrîmat Ângîrasa-samvatsara Phâlguṇa su 10 yalu
2. Puṟalahaḷḷiya kâḷegade Muniyagauḍa-
3. gaḷu kâdi sura-lôka-prâptan âdam śrî Râma

*Note.*

This records the death of a warrior named Muniyagauḍa in the battle of Puralahaḷḷi on 10th lunar day of the bright half of Phâlguna in the year Ângirasa.

**21.**

On another stone at the same place.

Kannaḍa language and characters.

1. Ângîrasa-samvatsara Phâlguṇa sudha 10 ya
2. Â Muniyagau [ḍana] maga Nâyanagauḍa âvige
3. kâdi kondu svargastanâdam

*Note.*

This records the death of a warrior named Nâyanagauḍa son of Muniyagauḍa in some battle for cows on the same date as the previous number.

# KOLAR DISTRICT.

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## 22.

### Mulabagal Taluk.

On a cross beam in the navaranga-maṇṭapa of the Venkaṭaramaṇasvâmi temple in the village Muḍiyanûr in the Hobali of Muḍiyanûr.

Tamil and Grantha characters—Tamil language.

1. svasti śrî Visaikali A-
2. yyan magan Eḍuttakai Amudiyâr A-
3. mudapperumâḷ tiru-maṇṭapattil
4. tûṇâlum podigai nâlum naḍuvil uttiram
5. iraṇḍum ivar dammam

*Note.*

This inscription records the setting up of four pillars with capitals and two cross-beams in the maṇṭapa of god Amudapperumâḷ by Eḍuttakai Amudiyâr, son of Visaikali Ayyan. The inscription is not dated.

## 23.

### Srinivaspur Taluk.

On a stone lying in a plain behind the village Kumbaguṇṭe in the Hobali of Śrînivâsapur.

Size 4′×3′.

Telugu Language and characters.

1. Sâdhâraṇa-samvatsara Mâgha śu 10 ||
2. lu râja . . . . . . . nivâ-
3. ra . . . . râla Chôḷa
4. . . . . . Chôḷâchâri
5. riki ichchina . . . .
6. . . . . . . ḍigi mâ-
7. nya-puchênu
8. . . . . . . chaḍu chêsinavâru
9. . . . . . . . . . . . . . . . . . Vârâṇasilô â-
10. vu champina pâpâna pôdu-
11. ru.

*Note.*

Many of the letters of the inscription are effaced. It seems to record the grant of some koḍagi to Chôḷâchâri on the 10th lunar day of the bright half of Mâgha in the year Sâdhâraṇa. The date is not verifiable.

## 24.

On a stone standing in the field of Âdeppa in the village Unakili in the same Hobali of Śrînivâsapur.

Size 2′—3″×2′—0″.

Telugu characters and language.

1. Yîśvara saṃvatsara-
2. da Chayitra śuddha 1 lôna Ranga-
3. yagâru Arasabôja-
4. Bâvuniki yichina nettaru-ko-
4. ḍaginû . . . chênu kham 10 yin-
5. duku yavaru tapinânu âvu
6. champina pâpâna pôduru

*Note.*

This records the grant of a plot of land of the sowing capacity of 10 khaṇḍugas as a *nettaru koḍagi* (*i.e.*, a gift for dying in battle field) to Arasabôjabâva by Rangaya on the 1st lunar day of the bright half of Chaitra in the year Îśvara. It is not mentioned in recognition of whose death the grant was made. The date is not verifiable. The inscription ends with the usual imprecation.

## 25.

On a stone set up in the field of Soṇṇappa in the village Kambâlapalle in the same Hobali.

Size 3′×2′.

Telugu language and characters.

1. Siddârti-nâma-saṃ-
2. vatsara Mârgaśira
3. śu 15 lu Maddêri
4. Lagimêgauḍalu
5. Rachayyagâriki Kam-
6. bâlapalle daggira
7. yichchina koḍagi mâ
8. nya śâsanaṃ maṅgaḷam

*Note.*

This records the grant of a plot of land near the village Kambâlapalli to Rachayya by Maddêri Lagimêgauḍa on the 15th lunar day of the bright half of Mârgaśira in the year Siddhârthi. The date is not verifiable.

## 26.

In the same village (Kambâlapalle), on a stone standing in the field of Taḷavâra Muniga.

Size 4′×2′.

Telugu language and characters.

1. Sarvadhâri-saṃvatsara Pâ-
2. luguṇa ba 9 lô
3. . . . . . . Kambâ-

4. lapalle . . . . . . . .
5. . . . . . . . . . . . . . .
6. . . . . . . . . . . .
7. . . . . . . . . . .
8. . . . . . . . . . .
9. koḍagi . . . . Mu-
10. nimaku yichchina śâsanaṃ ।

*Note.*

This records the grant of some koḍigi land in Kambâlapalli to Munima on the 9th lunar day of the dark half of Phâlguna in the year Sarvadhâri. The donor's name is not mentioned. The date is not verifiable.

27.

On a stone set up below a banyan tree in front of the village Nilaṭûr in the same Hobali of Srinivaspur.

Size 1′—8″×2′—0″.

Tamil and Grantha characters.

1. Kâmaśammara (?)-
2. du Nikaraliśôḷa-
3. maṇḍalattu p Pudan-
4. âṭṭu Neraṭṭûr êri-
5. yil tûmbu vai-
6. ttu . . . . . . .

*Note.*

This records the construction of a sluice to the tank at the village Neraṭṭûr (Nilaṭûr) in Pudanâṭṭu of Nikariliśôḻamaṇḍalam by Kâmaśarma.

28.

On a rock in a mango grove belonging to Patel Râmappa in the village Gaunapalli in the Hobali of Aḍḍagal.

Telugu language and characters.

1. reṇḍava-yânikamunamu (?)
2. gânu [i] Vîrabhadra dêvaruku [i]
3. chi [na] koḍagi âyamunu
4. bhakutulu naḍi . . . . . . .
5. di . . . . . . . . vâru
6. . . . . . . . .pâpâna pô-
7. duru

*Note.*

This records the gift of a plot of land for an additional procession service (?) of god Vîrabhadra. Devotees are requested to maintain the grant. The inscription is not dated.

29.

On a rock to the east of the village Bairagânapalli in the same Hobali.

Telugu language and characters.

1. Vikâri-samvatsara-Kârtika su 10
2. Budhavâra Dâsanagâri
3. Vâjaku maḍi chênu

4. . . . . . .
5. . . . . . .
6. . . . . . .

*Note.*

This records the gift of a plot of wet land to Dâsanagâri Vâja (smith) on Wednesday the 10th lunar day of bright half of Kârtika in the year Vikâri. The date is not verifiable.

30.

On a stone standing in front of the village Kottûr in the same Hobali.

Size 5′×2′.

Telugu language and characters.

1. . . Ramanaya-
2. . . . Nambinanâ-
3. . . yani Vôbila-
4. . . yagaru dêvunaku
5. yichina chênu-
6. ku yevaru tapinâ

*Note.*

This inscription records the grant of a plot of dry land for the service of some village deity by Vôbilayyagâru, son of Ramanaya Nambina Nâyani. The record is not dated.

31.

On a stone set up in a field in front of the village Châkanapalli in the Hobali of Nelavanki.

Size 4′×4′.

Old Kannaḍa language and characters.

1. svasti śrî Raṭṭavâḍi eḻuvarai lakkeyam koṇḍu Kollâpuradalu
2. jayastambhavaṃ naṭṭu pe (ra) rddoṟeya taḍiya Koppadalu Âhoma-
3. llanana benkoṇḍ avan âne kudure peṇḍir baṇḍâramaṃ koṇḍa Ko-
4. pparakêsaripanmarâna oḍeyâr śrî Râjêndra-dêvarge yâṇḍu (38)
5. âvadu Saka—varsha 978 aneya Vijaya saṃva-
6. tsaram pravarttise śrîmat Sênâpati Okkettu-gaṇḍam Gaṇḍa-
7. Nârâyaṇaṃ Chôḷanasingam Manjappayyanappa Râja-râja-
8. brahmâdirâjar Mahârâjavâḍi Eḷu-sâsiramaṃ Pulinâ-
9. ḍu eḷuvattuṃ Muṟikinâḍu munnûṟum âḷuttam Ba-
10. llûra bîḍinal sukha-sanghata vinôdadal âḷuttire
11. Chôḷana besadal Polekêsiya mêle pôgi Pulimaṭṭi-
12. yal kâdi arasara munde Koranelliyuṃ Nelavankeyano-
13. ḍeya Mayindamarasara maga Sovarasarappa mone-mu-
14. ṭṭe- gaṇḍam maruvakkarâma kâydara-Bhîmaṃ duradeḍe—Râ-
15. maṃ muḷivara-Bhîmaṃ Râjêndra-Chôḷapallavâdittaṃ Nelavaṃ-
16. keya keṟeyam kaṭṭi arasara munde kâdi . . . . ṟidu
17. bîrasarggaṃ baḍedar Bannâchari mâḍida kalnâḍu

*Translation.*

Be it well. While having conquered Raṭṭavâḍi seven and half lakh kingdom, having set up a pillar of victory in Kollâpur (Bombay Presidency), having chased

Âhavamalla (Châlukya king) on the banks of Perddore (*i.e.*, Kṛishṇâ) at the place Koppa, and having captured Âhavamalla's elephants, cavalry, wives, and treasure, the illustrious Kôpparakêsari-varma Râjêndradêva was 38 years old?, in the year of victory, Śaka 978.

While his illustrious general with titles Okkettugaṇḍan, Gaṇḍanârâyaṇa, Chôḷana-singam, Râjarâjabrahmâdirâjar by name Manjappayya was ruling over Mâhârâjavâḍi 7,000 province, Pulinâḍu seventy, and Murikinâḍ Three Hundred, in the capital Ballûr. Having under the orders of the Chôḷa king, attacked Polakêsi and fought in the battle of Pulimaṭṭi in the presence of the king, Sôvarasappa, son of Mâyindamarasa chief of Koranelli and Nelavanke with titles Monemuṭṭegaṇḍam, Maruvakkarâma, Kâydara Bhîma, Dhuradeḍe Râman, Muḷivara Bhîma, and Râjendrachôḷa Pallavâditya, having also built the tank of Nelavanke died in the battle. Bannâchâri engraved this stone.

*Note.*

The date of the grant is Śaka 978 or A.D. 1056 but as no details are given, the date is not verifiable. The inscription refers to wars between Chôḷas and Châḷukyas (Polakêśi).

32.

On a 2nd stone in the same field of the same village Châkanapalli.

Size 4′×3½′.

Old Kannaḍa characters and language.

1. svasti Pulimaṭṭiya kâḷegadalu Nelavankeyanoḍeya
2. Chôvarasara munde Chôva Vaṃkaragana magaṃ
3. Chôḷagaṇḍar âḻdana munde paṟidu bîra-
4. saggaṃ baḍedam ivange Koranelliya keṟe-
5. ya keḷage mûvattu Koḷaga gardde koḍage-
6. yuṃ Nelavankeya posa-keṟeya
7. keḷage mûvattu koḷaga gardde
8, koḍage koṭṭar

*Note.*

Be it well. In the battle of Pulimaṭṭi, in the presence of Chôvarasa, chief of Nelavanke, Chôḷagaṇḍa, son of Chôva Vankaraga fought (with his enemies) and went to heaven. In his memory a plot of land of 30 koḷagas under the tank of the village Koranelli and a similar plot of land of 30 koḷagas under the tank of (the village) Nelavanke have been granted as koḍagi.

33.

On a stone to the west of Jôḍi Sâkamma Kottapalli village in the same Hobali.

Old Kannaḍa language and characters.

1. svasti śrî Vaydumbha-mahârâjar pritu-
2. vî-râjyam geye Chôrayya Nelavanki â-
3. bhyantara-siddhi âḷuttire Chôra-
4. yyanavesadi bhanguva
5. kallu
6. î kallama-
7. ṟe-vo-
8. kkara kola-
9. lâgadu

*Translation.*

Be it well. While Vaydumba-mahârâja was ruling over the earth and while Chôrayya was ruling over Nelavanki (âbhyantasiddhi ?) this stone called Bhanguva was set up under the orders of Chôrayya. None should slay him who seeks refuge under this stone.

*Note.*

This inscription is very interesting as it refers to a principle that any one taking shelter under a particular monument should not be put to death even if he has committed any crime. The record is however not dated but merely refers to the reign of Vaydumba-mahârâja, whose date is provisionally fixed at 900 A.D. (see P. XXII, Introduction to the Kolar District Volume of Inscriptions E.C. X.)

On the slab containing the inscription is engraved below, a figure of an ascetic in a sitting posture but with his head cut off and a warrior holding what looks like a sword standing to the right and an angel holding a châmara over the sage on each side.

## 34.

On a boulder below the tank at the village Kaseṭṭipalli in the same Hôbali of Nelavanki.

Telugu language and characters.

1. ' Vishu saṃvatsara Âśvi-
2. ja ba 5 lu Kaśaṭṭipalliyûra
3. kotta—cheruvuku yichchina
4. mânya

*Note.*

This records the grant probably of a plot of land in which the rock is situated for the conservation of the tank of Kaseṭṭipalli on the 5th lunar day of the dark half of Âśviyuja in the year Vishu. The date is not verifiable.

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## MYSORE DISTRICT.

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### 35.

Chamarajanagar Taluk.

On a stone lying in a field near a grove in the village Ummattûr in the Hobali of Ummattûr.

Kannaḍa language and characters.

1. svasti śrî . . . . . . Râja-
2. bhaṭâraru . . . nôntu
3. sanyasanam-geydu muḍi-
4. pidar kalla nilisidam Jñâ-
5. na . . . paṇḍitam . . . . . . . . . . . . . . . . . . . . .

*Note.*

This records the embracing of sanyâsâśrama and the death of Râjabhaṭârar, a Jaina ascetic and the setting up of the inscription stone in memory thereof by Jnâna. . paṇḍita.

### 36.

On a stone on the site of the deserted village Gangavâḍi, a mile off from the village Honganûr, in the Hobali of Santêmârahaḷḷi.

Size. 3′—6″×2′—6″.

Kannaḍa language and characters.

1. svasti śrî Vîradêvarâya-
2. voḍeyaru râjyam gaivali
3. Virôdhi-samvatsarada Kârti-
4. ka su 1 Sô lu Nanja-
5. rasavoḍeyaru vûra
6. Nanjanâthadêvara śrîkârya-
7. kke biṭṭa magga-terige sâmya
8. bêḍige saha mânyavâgi bi-
9. ṭṭu koṭṭaru yî dharmavan a-
10. ḷidava

*Note.*

This records the right to collect the tax on looms, together with *bêḍige* (benevolences ?) and use the amount for the service of god Nanjanâtha granted by Nanjarasavaḍeyar on Monday 1st lunar day of the bright half of Kârtika in the year Virôdhi during the reign of Vîra Dêvarâya Voḍeyar. The date is not verifiable.

## 37.

On a stone in a field of the village Kudêru in the same Hobali (Santemârahaḷḷi)

Size 4′—6″×2′—9″.

Kannaḍa language and characters.

1. svasti śrî Śaka varsha 142 [?] . . . . .
2. Ravudri-saṃvatsarada Pushya ba 10
3. Mam śrîmam mahâmaṇḍalêśvaraṃ
4. śrîVîra Channa Nanjarâya-vo-
5. ḍeyarige saluva mahâpradhâni
6. Siddhayyarâvutara nirûpadim
7. Sômarasa-mantrîśvara Kudi-
8. hêra prabhugaḷu ashṭâdaśa-pra
9. jegaḷ-anumatadim Ba-
10. yiraṇapurapatige
11. Râuttapuranendu kaṭṭisi
12. â puradoḷagâda magga ma-
13. nevaṇa anubhavisu . . . . . . .
14. ra guttige bhûmi 3300 kke
15. siddhâya ga 20 || vanu
16. teṟuve biṭṭu-koṭṭa . . .

*Note.*

This records the construction of a new village called Râvuttapura and the grant of the right to collect taxes on looms and houses in the village together with the remission of 20½ gadyâṇas on the total tax payable (*siddhâya*) on the land 3300 belonging to the village to Bayiraṇa, the headman of Pura, with the consent of the prabhus of Kudihêru and 18 kinds of people (*praje*) of the same place by minister Sômarasa under the *nirûpa* (order) of Siddhayyarâvuta, mahâpradhâna to Vîra Channa Nanjarâya Voḍeyar, mahâmaṇḍalêśvara on Tuesday, 1st lunar day of the dark half of Pushya in the year Raudri, Śaka 1422 corresponding to Tuesday 5th January A.D. 1501.

## 38.

On a stone in the dam to the right of the sluice of the chief tank of the village Haradanahaḷḷi in the Hobali of Haradanahaḷḷi.

1. Sâdhâraṇa-saṃvatsara-
2. da Kârtika śudha 5 lu
3. Haradanahaḷḷiya
4. sênabôva Linga-
5. ppayyanavara makka-
6. ḷu Râmappanavaru
7. kaṭista tûmbu śrî

*Note.*

This records the construction of a sluice to the tank by Râmappa, son of Lingappayya, village accountant of Haradanahaḷḷi on the 5th lunar day of the bright half of Kârtika in the year Sâdhâraṇa (date not verifiable).

39.

On a stone near a dam in the same village Haradanahaḷḷi in the same Hobali of Haradanahaḷḷi.

Size 6′—3″×3′—9″.

Kannáḍa language and characters.

1. śubham astu svasti śrî vijayâbhyudaya
2. Sâlivâhana-śaka varsha 1440 neya
3. Bahudhânya-saṃvatsarada Pushya śu 10 lu
4. śrîman mahâmaṇḍaḷêśvara . . . . . . . . . . . . . . . . . yara-
5. manâyakara . . . . . nâyakaru
6. . . . . . . .nâḍan âḷuvalli . . . .
7. . . . . . . . . . . . . . . . . . . . . . . . . . . .
8. Harihara . . . . ge koṭṭudu . . .
9. . . . . . . . . . . . . . .
10. sunka . . . sarvâdâya
11. . . . . ḍamanâyakanu tanna
12. . . . manah-pûrva . . .
13. gôva Brâmhaṇara konda pâpake hôha
14. śasana mangaḷa mahâ śrî śrî śrî

*Note.*

This records the grant of right to collect tolls and other taxes to (name is effaced) by (name is effaced) while . . . . nâyaka (name effaced) was ruling over . . . . . nâḍu (name effaced) on the 10th lunar day of the bright half of Pushya in the year Bahudhânya, Śaka 1440 (A.D. 1518). The date is not verifiable.

40.

On a boulder in the fallow land belonging to the village Chennâpura in the same Hobali.

Kannaḍa language and characters.

1. Rudhirôdgâri-saṃvatsara-
2. da Chayitra sudha ǀ lû
3. Râmanâyakara ma-
4. ga Yaṟapanâyaka ka-
5. ṭista maṇṭapa nama-
6. śśivâya śrî śrî

*Note.*

This records the construction of a maṇṭapa by Yarapanâyaka, son of Râmanâyaka, on the 1st lunar day of the bright half of Chaitra in the year Rudhirôdgâri. The date is not verifiable.

41.

On a stone near the ruined fort of the village Pura in the same Hobali.

Size 3′—6″×2′—9″.

Kannaḍa Language and characters.

1. Jaya-saṃvatsarada Srâvaṇa ba ǁ ralu Toṇ-
2. ḍanûradêvara Mâdigavuḍana maga Dêvaṇṇa

3. Mâdarasa . . . . . makkaḷu Siddha-gavuḍa . . . . .
4. nilisida kallu

*Note.*

This seems to be a memorial stone set up by Siddhagauḍa recording the death of his father Dêvaṇṇa Mâdarasa, son of Dêvara Mâḍigauda of Toṇḍañûr on the 11th lunar day of the dark half of Śrâvaṇa in the year Jaya (date not verifiable.)

42.

On a second stone in the same place.

Size 4′—6″×3′—6″.

Kannaḍa language and characters.

1. svasti śrî jayâbhyudaya Sâlivâhana śaka varusha 1462
2. . . . vartamânavâda Vikhâri-saṃvatsarada Phâlguṇa śu 5 lu śrî ma-
3. . . . Narasayyanavara nirûpadim Varada . . . arasaru ka . . . .
4. . . . guttigeya . . . yakalla-paḍeyagi koṭṭa . . . . .
5. . . . nûragrâmava . . . . . . (Here three lines are effaced)
6. . . . . tuḍike . . . . . . . . . . . .
7. . . . mane kaḷa tôṭa . . . biṭṭaru
8. . . . . bhôga têjasvâmyavanu âgumâḍi
9. . . . . . . . . . . . . . . . . . . . . . . . .
10. aksharadalu hanneraḍu varaha . . . . mâgi
11. . . keṟege . . . anyâya adaku illa â- chandrârkà-
12. . . . sthâna-mânya . . . . . aḷupida
13. . . . . . . . konda pâpake hôharu

*Note.*

The most important portion of this inscription is lost. From what remains it seems to record the grant of some land of the annual income of 12 varahas by Varada . . . arasa under the orders of Narasayya to some one (name not found) on the 5th lunar day of the bright half of Phâlguna in the year Vikâri, Śaka 1462 (A.D. 1540) The date is not verifiable.

43.

On a stone in the village Puṇajur, lying near the 19th mile-stone in the Road from Haradanahaḷḷi in the same Hobali to Satyamangala.

Old Kannaḍa language and characters.

1. svasti Śakha-varsha vombhainûṟa nâlkaneya Chitra . . . . .
2. Śrâvaṇa-mâsada śuddha dasami Sômavâradandu Maḷûra sâyira o-
3. ḷpârbbarum Mallayyanum mâḍisida dêgulakke koṭṭa maṇṇ Oragâlal-padirkka-
4. ṇḍugaṃ yidan âvan aḷidan aḷivavam keṟeyuv âraveum Vâ-
5. raṇâsiyum kavileyuvan aḷida bramhatikâṟam svatdattâm para-
6. dattâm vâ yo harêta vasundharâṃ shashṭi varsha-sahasrâṇi
7. vishṭâyâm jâyate krimih .

*Note.*

This records the construction of a temple and the grant of a plot of land of the sowing capacity of 10 kaṇḍugas in the village Oragâl by the thousand Brahmans of the

village Maḷûr and Mallayya on Monday 10th lunar day of the bright half of Srâvaṇa in the year Chitrabhânu, Saka year 904 (A.D. 982). The 10th lunar day of the bright half of Srâvaṇa in that year coincided, however, with Wednesday and not Monday. The usual imprecation is found at the end of the inscription.

## 44.

### Mysore Taluk.

On a stone standing in front of the village Kurubârahaḷḷi in the Hobali of Mysore.

Size 5′×3′.

Kannaḍa language and characters.

1. sarôja-sannibha-mukhaś Sêsham hasan sarvatah
2. dâna-mahôgra-khaḍga-vihita- trai-chakra-rakshâ-kramah bibhrâjat-sabalô-
3. ru-dôrbala-mahâ-sâmrâjya-sarvônnata-śrîmâ-
4. n Îśvara-sambhavô guṇa-vaṭaṃ sîmâ Nrusimhô nrupah । Kaṭhari Sâ-
5. ḷuvânkasya dharêḍyasya dharâpatêh । nitya-dâna-ratâṃ yâti mahârâ-
6. ja . . . sampadâ । dikkâminî-kuchataṭî-ghanasâra-kîrtih Bukkâmbikâ-ja-
7. ṭhara-dugdha-payôdhi-chandrah । lîlâ-vaśîkṛita-virôdhi-nrupâla-Lakshmîh Chô-
8. ḷâvanîpa-vijayâya . . . . purastât chuḷikîkṛitya Chôḷêndraṃ
9. . . . . . snêha- sammukham . . . . ravîpatat viśvaṃ sa viśva-chakrê-ṇa kura-
10. van nṛîṇâm mudâ nayaṇ śâstra-saṃśôdha-samprâpta-Tulâ-purushakâra-ṇât Sâkê-ratanakvabdhi-
11. chandra-samê Pingala-vatsarê । châru Srâvaṇa-pûrṇêndau vasvarkshe Stiravâsarê Âpastambhâya
12. . . . . mârya- sûnavê । Ambikâ-râdhanapara Kâmiyâcharya-śarmaṇê ayi . . . . .
13. . . grâmaṃ Maisûru- sthala- maṇḍanaṃ Mâdaṇâyakana-haḷḷîti Kâvê-rî-Kapilântarê sîmâ
14. phalaśâli . . . śilâ taṭâka paśchimadiśi Râkuntaḍaseṭi-samudrabhûh Ka-badara Purî-nîra taṭâ-
15. ka . . . . lêkhâ lô-kadaya vâri yastidayâ bhûr Sâmbaya dharma pâtaka hârîcha . . . . . . . .
16. . . . . Hanjara grâma-bhûh śatruṇâpi kṛitô dharmah pâlanîyah prayatna-tah śatrur êva
17. narah śatruh dharmaś śatrur na kasyachit sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâṃ shashṭhi-va-
18. rsha-sahasrâṇi vishṭhâyâm jâyate krimih । sva-dattâd dviguṇam puṇyaṃ paradattânupâ-
19. lanaṃ para-dattâpahârêṇa sva-dattaṃ nishphalaṃ bhavêt । dâna-pâlana-yor madhye dânâch chhrêyônu-pâ-
20. lanaṃ dânât Svargam avâpnôti pâlanâd achyutam padaṃ Daṇâyakara voppa

*Translation.*

Victorious is the king whose face is like the lotus flower, who laughs at Sêsha (for his inability to bear the burden of the earth), who with his sharp sword has successfully offered protection to the three circles of the world; who has stood high above all others in respect of the might of his arms;—the illustrious king Narasimha born of Îśvara and the goal of the virtuous. Kaṭhâri (Sâḷuva), king of the earth who excels all others in making daily gifts:—He whose fame stood as fragrant dust of camphor on the breasts of the guardian nymphs of the quarters; who is a moon come out of the milky

ocean that is the womb of Queen Bukkâmbikâ ; who has seized with ease the splendour of sovereignty of hostile kings and who went on a victorious march against the Chôḷa king. Having swallowed the Chôḷa king . . . . he ruled over the vast earth standing under a single umbrella causing admiration to people. In the course of observing the gift of Tulâpurusha (gift of gold equal to his own weight) according to the śâstras, in the Saka year 1419, in the cyclic year Pingala on the full moon day of bright Srâvaṇa with the constellation Dhanishṭhâ on Saturday, he granted to Kâmiyâchârya of Âpastamba-sûtra, son of . . . . . . . . . . . . . . .ever worshipping Goddess Ambikâ, the village known as Mâdaṇâyakanahaḷḷi, an ornament of Mysore, situated between Kâvêri and Kapilâ with the boundary (letters are illegible) . . . known also as Hanjera.

Even the gift made by a hostile person should be maintained at all costs. Man is an enemy to man but virtue is nobody's enemy. Whoever takes away the earth gifted by himself or by another will be born as a worm in ordure for sixty-thousand years. The protection of a gift made by another is productive of twice the amount of merit accruing for one's own gift. One's own gift will prove fruitless, if the gift made by another is confiscated. Of the gift and protection of a gift, the latter is better than the former. Through gift one attains heaven but through protection of another's gift one attains a heavenly place from which there is no return.

*Note.*

The inscription belongs to the reign of Sâḷuva Narasimha II of Vijayanagar and the date corresponds to Saturday 12th August 1497 A.D.

## 45.

### Nanjangud Taluk.

A copy of Chilukavâḍi copper plate grant of Kṛishṇarâja Voḍeyar II, dated Saka 1683 in the possession of the *Gurikâr* of the village Gaṭṭavâḍi in the Hobali of Heḍatale.

Kannaḍa language and characters.

1. śubham astu Harêr lîlâ-Varâhasya damshṭrâ-daṇḍas sa pâtu
2. va [h] Hêmâdri-kalaśâ yatra Dhâtrî chhatra-śriyam dadhau namas tun-
3. ga-śiraś-chumbi-chandra-châmara-chârave trailôkya-nagarâ-rambha-
4. mûla-stambhâya Sambhave || svasti śrî vijayâbhyudaya Sâ-
5. livâhana śaka varshamgaḷu 1683 sanda vartamânavâda
6. Vishu-samvatsarada Kârtika ba 10 lû śrîmad râjâdhirâja râ-
7. japaramêśvara prauḍha-pratâpâ-pratima-vîranarapati Mahî-
8. śûra Srî-Kṛishṇarâjavoḍeyaraiya-navaru Venka-
9. ṭarâmayyage baresi koṭṭa kraya bhûdâna tâmbra-
10. śâsanada kramaventendare Mahîśûranagarada
11. Hôbaḷi-sîme-vichârada-châvaḍi vaḷitada Satyâ-
12. gâla-sthaḷada Chilukavâḍigrâma 1 kke vichârada-châ-
13. vaḍi śyânabhâga sthaḷada śyânabhâga saha baredukoṇ-
14. ḍubanda lekha prakâra Bahudhânya-samvatsarakke huṭṭiddu
15. sakala-suvarnâdâya davasâdâya saha kaṇ-
16. ṭhi gu 17 . . . . vingaḍa maṇihya Mûgûrige salu-
17. va sunka gu 3-3-7 pommu ga 1-1 ubha-
18. yam Mûgûri . . . . ubhayam grâma 1 kke
19. huṭṭuvaḷi kangu 176-7 nûreppatâru

20. varahâvu Koḷḷâgâlada seṭṭara mukhântra
21. bokkasakke sâkalyavâgi santâda kâraṇa
22. yî grâmada yelle chatussîmeyoḷa-guḷḷa nidhyâ-
23. dyashṭa-bhôga-têja-svâmyamgaḷu ninage saluvudu
24. yillinda munde nînu mâḍuva âdhi-kraya-dâna-pari-
25. vartanagaḷemba vyavahâra chatushṭayamgaḷigû salu-
26. vudâddarinda putra-pautra-pâramparyavâgi nirupâ-
27. dhika sarvamânyavâgi śâśvatavâgi anubhvisikoṇ-
28. ḍu baruvudu êkaiva bhaginî lôke sarvêshâ-
29. m êva bhûbhujâm na bhôjyâ na kara-grâhyâ viprâ-da-
30. ttâ vasundharâ sva-dattâm para-dattâm vâ yô harê-
31. ta vasundharâm shashṭhi-varsha-sahasrâṇi vishṭhâyâm
32. jâyate krimih Śrî Krishṇarâja

*Note.*

This records the purchase grant of the village Chilukavâḍi, free of all taxes, on the receipt of 176 Kaṇṭhîrâyi varahas as the price of the village, into the treasury through the seṭṭis of the village Koḷḷâgâla by the illustrious Kṛishṇarâjavoḍeyar (II), king of Mysore (with usual titles) to Venkaṭrâmaiya on the 10th lunar day of the dark half of Kârtika of the year Vishu, Śaka 1683 (A.D. 1761). The date is not verifiable. The usual imprecation is found at the end of the record.

## 46.

A copy of a *Nirûpa* of Kaṇṭhîrava Narasarâja Oḍeyar II, king of Mysore in the possession of Râmarâya of the village Kaḷale in the Hobali of Nanjangûd.

Kannaḍa language and characters.

1. Khara-samvatsarada Vaiśâkha śu 11 lû śrîmatu Mahiśû-
2. ra-nagarada-hôbaḷi-sîme vichârada Chaluvaiyage baresi
3. kaḷuhisida nirûpa adâgi Kaḷale Lakshmîkântasvâmi-
4. yavara rathôtsavakke ninna hôbali gaḍigaḷinda chappa-
5. ra mêlukaṭṭu aḍigabbu kumbâra svarûpu yale kâ-
6. yi mêlôgara hûvu gandha modalâda haṇa muṭṭa-
7. da sôpaskaravannu tarisikoṭṭu rathôtsavavannu
8. sambhravavâgi âga mâḍisuvadu
9. Kaṇṭhîravanarasarâjavoḍeyaru-

*Note.*

This is an order issued on the 11th lunar day of the bright half of Vaiśâkha in the year Khara (A.D. 1711), issued by the king Kaṇṭhîrava Narasarâja Voḍeyar to Chaluvaiya, superintendent of Mahîśûra Nagarada Hôbali-sîme Vichâra office to celebrate the annual car-festival for god Lakshmîkânta in the village Kaḷale by getting a free supply from the villagers of the Hobali, of the articles necessary for pandals, hangings, firewood, pots, betel-leaves, vegetables, cocoanuts, flowers and scents, and other necessary things. The king's name Kaṇṭhîrava Narasarâja is written at the bottom of the grant. The date is not verifiable.

## 47.

A copy of a second nirûpa of the same king Kaṇṭhîrava Narasarâja Voḍeyar II in the possession of the same person.

Kannaḍa language and characters.

1. Sarvajitu-samvatsarada Śrâvaṇa śu 6 lu śrîmatu
2. Mahiśûranagarada hôbaḷi sîme vichârada Chalu-

3. vaiyage baresi kaluhisida nirûpa adâgi Kaḷale Lakshmî-
4. kânta-svâmiyavara dêvasthânada paḍitara dîpârâdhanege
5. ghaṭṭi nûru-varahada grâmava koḍisi śilâ-pratishṭeyanu
6. mâḍisi koḍisuvarîtige appaṇe mâḍisi yidhêve â-
7. prakârakke Kaḷale Lakshmîkânta-svâmiyavara dêvasthâna-
8. kke ninna hôbaḷi sîmêli ghaṭṭi nûru varahada grâma-
9. vanu koḍisi silâ-pratishṭeyanu mâḍi koḍisuvudu
10. Srî Kaṇṭhîravanarasarâja Voḍeyaravaru

*Note.*

This nirûpa addressed to Chaluvaiya, Superintendent of Mysore Nagarada Hobali sîme records the grant of a village yielding 100 varahas for the food-offering and keeping of a light in the temple of god Lakshmîkânta in Kaḷale and the setting up of an inscription-stone recording the gift. The date of the nirûpa is the 6th lunar day of the bright half of Śrâvaṇa in the year Sarvajitu. The date is not verifiable. The name Kaṇṭhîrava Narasarâja Voḍeyar is written at the bottom of the grant.

## 48.

A third nirûpa of the same king in the possession of the same person.

Kannaḍa language and characters.

1. Sarvadhâri-samvatsarada Kârtika śu 15 lu śrîmatu javaḷi-lâbhâ-
2. dâyada-châvaḍi maṇehagâra Haridâsayyage nînu u-
3. ppanahaḻḻiya grâma 1 yî upagrâma Sôrekâyipura-
4. da grâma 1 sahâ yidakke saluva gadde beddalu tôṭa
5. tuḍike sunka pommu muntâgi â sakala svâmyavu Kaḷa-
6. le Lakshmîkântasvâmiyavara dêvasthânada paḍitara dîpâ-
7. râdhanege naḍedu baruva hâge dhâreyeredu śilâpartishṭhe-
8. yannu mâḍisi tâmbraśâsana-vannu baresi koṭṭu yidhêve-
9. yâgi yi-grâmagaḷinda saluva javaḷi lâbhâdâya
10. hogekâṇike haṇa muntâgi paṭṭe prakârakke salatakka pom-
11. mina haṇavannu kêḷade sarva-mânyavâgi naḍasikoṇḍu
12. baruva rîtige kaṭṭaḷeyannu mâḍisi yidhêve-yâda kâ-
13. raṇa â-prakârakke Kaḷale Lakshmîkântasvâmiyavara paḍi-
14. tara dîpârâdhanege saluva Uppinahaḻḻi-grâma 1 yî
15. upagrâma Sorekâyipurada grâma vondu saha yî
16. grâmagaḷinda saluva javaḷi lâbhâdâya hogekâṇike
17. haṇa saha paṭṭe-prakârakke pommina haṇavannu kêḷade sa-
18. rvamânyavâgi naḍasi koṇḍu baruvudendu baresida
19. śâsana sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâṃ
20. shashṭhi-varsha-sahasrâṇi vishṭhâyâṃ jâyate krimih śrî
21. Kaṇṭhîravanarasarâja voḍeyaravaru

*Note.*

This nirûpa addressed to Haridâsaiya, *châvaḍi manegâr*, authorised to collect toll dues on cloth ordered him to collect all taxes due from the village Uppinahaḻḻi and its hamlet Sôrekâyipura and with it to defray the expenses necessary for the food-offering and the maintenance of a light in the temple of god Lakshmîkânta in Kaḷale. It is stated in the nirûpa that the grant of the total taxes levied from the two villages has been recorded on a stone as well as on a copper-plate and that the *maṇêgâr* should wait for no second order in carrying out the instructions contained in the nirûpa

without hesitation. The nirûpa is dated in the 15th lunar day of the bright half of Kârtika of the year Sarvadhâri. The date is not verifiable. The *nirûpa* ends with the well-known imprecatory verse *sva-dattâm para-dattâm vâ* usual in all inscriptions. At the bottom of the nirûpa, the name of Kaṇṭhîrava-narasarâja Voḍeyar is written.

## 49.

### Yelandur Taluk.

Kundalavâḍi copper-plate grant of Kṛishṇadêvarâya, king of Vijayanagar, dated Saka 1440 in the possession of Srînivâsa Aiyangâr, Pleader, Yelandur town.

Sanskrit language and Nâgari characters.

1. śrî Gaṇâdhipatayê namaḥ namas tunga-śiraś-chumbi-chandra-châmara-châravê I
2. trailôkya-nagarârambha-mûlastambhâya Sambhavê I kalyâṇâyâstu tad-dhâma
3. pratyûha-timirâpaham I yad gajôpy Agajôdbhûtam Hariṇâpi cha pûjyatê I asti
4. kshîra-mayâd dêvair mathyamânân mahâmbudhêh I navanîtam ivôdbhûta-
5. m apanîya-tamô mahaḥ I tasyâsît tanayas tapôbhir atulair anvartha-nâmâ Budhaḥ
6. puṇyair asya Purûravâ bhuja-balair âyur dvishâm nighnataḥ tasyÂyur Nahushôsya ta-
7. sya parushô yuddhê Yayâtiḥ kshitau khyâtas tasya tu Turvasur Vasu-nibhaḥ
8. śrî Dêvayânî-patêḥ I tad-vamśê Dêvakî-jânir didîpe Timma-bhûpatiḥ I yaśasvî
9. Tuḷuvêndrêshu Yadôḥ Kṛishṇa ivânvayê I tasyâ-bhûd Bukkamâ-jânir Iśva-
10. ra-kshiti-pâlakaḥ I atrâsam a-guṇabhraṃśaṃ mauḷi-ratnaṃ mahîbhujâṃ I sarasâd udabhût ta-
11. smân Narasâvanipâlakaḥ I Dêvakî-nandanât Kâmô Dêvakî-nandanâd iva I sôyam Narasa-
12. bhûpalaś Chêra-Chôḷâdi-bhûbhṛitaḥ I jitvâ dânâmbuṇâ dharma-samudraṃ . . . . tanôt Ti-
13. ppâjî-Nâgalâ-dêvyôḥ Kausalyâ-śrî-Sumitrayôḥ I dêvyôr iva Nṛisimhêndrât tasmât Panktirathâ-
14. d iva I vîrau vinayinau Râma-Lakshmaṇâv iva nandanau I jâtau Vîra-Nrisimhêndra-Krishṇarâya-ma-
15. hîpatî I vîraś śrî Nârasimhas sa Vijaya-nagarê ratna-simhâsanasthaḥ kîrtyâ nîtyâ nirasyan-
16. Nṛiga-Naḷa-Nahushân apy avanyâm athânyâṇ I â-Sêtôr â-sumêrôr avani-sura-nutaḥ svaira-
17. m âchôdayâdrêr âpâśchâtyâ-chalântâd akhila-hṛidayam âvarjya râjyam śaśâsa I
18. prâjyaṃ praśâsya nirvighnaṃ râjyam dyâm iva śâsitum I tasmin guṇêna vikhyâtê kshitê-
19. r indrê divam gatê I tatôpy a-vârya-vîrya-śrî Kṛishṇa-Rāya-mahîpatiḥ I bibharti maṇi-kêyûra-
20. nirviśêshaṃ mahî-bhujâm (mahîm bhuje) I Kânchî-Śrîśaila-Sôṇâchala-Kanakasabhâ-Venkaṭâdri-pra-
21. mukhyêshv âvartyâvartya sarvêshv atanuta vidhivad bhûyasê śrêyasê yaḥ I dêvasthânê-
22. shu tîrthêshv api kanaka-tulâ-pûrushâdîni nânâ-dâṇânyêvôpadânair api samama-

23. khilair âgamôktâni tâni | rôsha-kṛita-prati-pârthiva-daṇḍaḥ śêsha-bhuja kshiti-rakshaṇa-śauṇḍaḥ |
24. bhâshege-tappuva-râyara-gaṇḍas tôsha-kṛid arthishu yô raṇa-chaṇḍaḥ | râjâdhirâjas têjasvî
25. yô râja-paramêśvaraḥ | mûru-râyara-gaṇḍâkhyaḥ para-râya-bhayankaraḥ | Hindûrâya-sura-
26. trâṇa-dushṭa-śârdûla-mardanaḥ || vîra-pratâpa ityâdi birudair uchitair yutaḥ | stuty audârya-
27. s sudhîbhis sa Vijayanagarê ratna-simhâsanasthaḥ kshmâpâlân Kṛishṇa-râya-kshitipatir adharîkṛi-
28. tya nîtyâ Nṛigâdîn | â Pûrvâdrêr athâsta-khitidhara-kaṭakâd âcha Hêma-chalântâd â Sê-
29. tôr arthi-sârtha- śriyam iha bahulîkṛitya kîrtyâ samindhê | Śakâbdê Śâli-vâhasya sa-
30. hasrêṇa chatuś-śataiḥ | chatvârimśat-samâyuktê . . . śuddhê . . . . . Iśvara- vatsarê ramyê
31. mâsi Kârtika-nâmani | śukla-pakshê śubhê . . . . . m utthâna-dvadaśî-tithau | Tunga-bha-
32. drâ-nadî-tîrê Viṭhalêśvara-sannidhau | aśêsha-vêda-vêdânta-purâṇâgama-vêdine | pada-
33. vâkya-pramâṇêshu parâṃ prauḍhim upêyushê | Kauṇḍinya-gôtra-jâtâya ch Âpastambâya Yâ-
34. jushe | śâkhine sucharitrâya samasta-guṇa-śâline | śrîmad Vênkaṭa-nâthasya kainkaryâsakta-chêta-
35. sê | Venkaṭâchârya-putrâya Râmânuja-mahâtmanê | Hoysaḷâkhyê mahâ-râjyê prasiddhaṃ
36. jagatî-taḷe | Mahadêvapurât prâchîm diśaṃ âśritya saṃsthitam Handiku-
37. ppâbhidhânâyâḥ palyâ dakshiṇataḥ sthitaṃ | Kârê-pûrâhvayâd grâmât paśchimâyâm diśi
38. sthitaṃ | grâmâd Dêvanahaḷḷî tyuttarasyâṃ diśisthitaṃ | nâmnâ Kundala-vâḍîti prathitaṃ
39. grâmaṃ uttamaṃ Kṛishṇa-dêva-mahârâyô mânaniyô manasvinâṃ | sa-hiraṇyapayôdhârâ-
40. pûrvakaṃ dattavân mudâ | Vîrapa-voḍeyara kalla-vattim Turuvana-purada vôṇiyinda mûḍalu
41. Sômanâtha-dêvara holadinda tenkalu Mâchayana-purakke paḍuvalu Par-vatayana tôṭadim baḍagalu
42. . . . . . grâmavanu . . . . . . . . . . . . . . .
43. dâna-pâlanayôr madhyê dânât śrêyônupâlanam dânât Svargaṃ avâpnôti
44. pâlanâd achyutaṃ padaṃ | sva-dattâd dvi-guṇaṃ puṇyaṃ para-dattânu-pâlanaṃ | parada-
45. ttâpahârêṇa sva- dattaṃ nishphalaṃ bhavêt | śrî śrî śrî Virûpâksha

*Note.*

This contains the usual genealogy of the Tuḷuva kings of Vijayanagar down to Kṛishṇarâja and records the gift of the village Kundalavâḍi, situated in Hoysaḷa-râjya, to the east of Mahadêvapura, to the south of Handikuppa, to the west of Kârêpura and to the north of Dêvarahaḷḷi, by that king, seated on his jewelled throne at Vijayanagar to Râmânuja, son of Venkaṭâchârya, of Kauṇḍinya-gôtra, Âpa-stamba-sûtra, and Yajuś-śâkhâ on the 12th lunar day, utthânadvâdaśi, of the bright half of Kârtika in the cyclic year Îśvara, Saka 1440.

The Saka year 1440 however is Bahudhânya and not Îśvara. The previous year, Saka 1439 is Îśvara. The date is not verifiable. The usual imprecatory verses follow.

## 50.

On a fragmentary stone at the foot of a hill to the east of the village Gauḍahaḷḷi in the same Hobali of Yeḷandûr.

Size 1′—2″×2′—2″.

Kannaḍa language and characters.

1. śrî Bahudhânya-samvatsara Śrâ-
2. vaṇa śu 15 lu śrî Bayicha-
3. nâyakaru Śrî Vîrabhadra-
4. dêvarige biṭṭa bhûmi sûrya-
5. chandraru sâkshi śrî

*Note.*

This records the grant of a plot of land for the service of god Vîrabhadra by Bayichanâyaka on the 15th lunar day of the bright half of Śrâvaṇa in the year Bahu-dhânya.

## 51.

On a stone near a tank about a mile to the west of the village Kestûr in the same Hobali.

Kannaḍa language and characters.

1. śrîmatu Râkshasa-samvatsara Phâ-
2. lguna śu 5 Śu lu Hiriyoḍe-
3. yara śiśyaru Chikappadêvarige
4. . . . . . . . . . . . . . . . . . . . . .
5. dharmârta kaṭṭisi koṭṭa maṇ-
6. ṭapa śrî śrî

*Note.*

This records the construction of a maṇṭapa for the use of Chikkappadêvaru, by the disciples of Hiriyoḍeyar on the 5th lunar day of the bright half of Phâlguna of the cyclic year Râkshasa (Date not verifiable).

## 52.

On a stone near a fence on the road from the village Kestûr, to Talakâḍ in the same Hobli.

Size 2′—6″×1′—3″.

Kannaḍa language and characters.

1. svasti śrî Jaya-sam-
2. vatsara Kârtika su 5
3. lu Nâgagauṇḍa-
4. na maga Dêpagauṇḍa dê-
5. valôkake sanda

*Note.*

This is a memorial stone recording the death of Dêvagauṇḍa, son of Nâgagauṇḍa, on the 5th lunar day of the bright half of Kârtika in the cyclic year Jaya (Date not verifiable).

53.

On a fragment of stone near a drain on the road from the village Hosur, a hamlet of the same village Kestûr, to Tumkur.

Kannaḍa language and characters.

1. svasti śrî vijyâbhyudaya Sâlivâha . . . . .
2. Vikrama-samvatsarada Pushya śu 5 Sômavâradalu śrîmatu
3. Sôvaṇṇaseṭṭiyaru tamma mâtâpitṛigaḷige . . . . . .
4. vâptiyâgabêkendu maṇṭapava kaṭṭisi śrî Hanumam . . . .
5. pratishṭheyanû mâḍisi â-dêvara naivêdya pûje-pura . . . . . .
6. kke tamma . . . . kramavâgi bandiruva âlada marada . . .
7. yalli ayidu koḷaga gaddeyanû . . . .
8. . . . . koṭṭaru

*Note.*

This records the construction of a maṇṭapa and the setting up of god Hanumân in it and the gift of a plot of wet land of the sowing capacity of 5 koḷagas for the food-offerings of the said god by Sôvaṇṇaseṭṭi for the peace of the soul of his departed parents on Monday 5th lunar day of the bright half of Pushya in the cyclic year Vikrama in Sâlivâhana era (the figure showing the number of years is effaced).

54.

On a stone lying near a ruined well to the north of Prabhudêvarabeṭṭa in the same village Hosûr.

Size 3′—3″×1′—9″.

Kannaḍa language and characters.

1. Naḷa-samvatsa Mâga su 1
2. lû Mâdaṇṇanâyakarige
3. dharmavâgabêkendu Nanja-
4. pparasaru maṭhada Bhadrappadê-
5. varige sarvamânyavâgi biṭṭa
6. hola o || hattu koḷaga yi-
7. dake tapidavaru Gangeya . . . . .
8. Bramhaṇara konda pâtakada-
9. li hôharu Śivapâdavê
10. śaraṇu śrî śrî

*Note.*

This records the grant of a dry field of the sowing capacity of 10 koḷagas to Bhadrappadêvaru, head of a matt, by Nanjapparasa, for the merit of Mâdaṇṇanâyaka on the 1st lunar day of the bright half of Mâgha in the cyclic year Naḷa. The date is not verifiable. The inscription ends with the usual imprecation.

55.

On a stone forming part of the dam of the Big Tank of the village Mallaganahaḷḷi in the same Hobali of Yelandur.

Kannaḍa language and characters.

1. Āngîrasa-samvatsara Bhâdra-
2. pada śu 1 Budhavâradalu

3. Sômaśivâchâryara śiśya
4. Chennarâjadêvaru maṭhava
5. kaṭṭisi charantigaḷa dâsô-
6. hakke biṭṭa gadde kham o || o hattu
7. tûmbi-ge mûḍalu baḍagavâgi-
8. ruva haḷḷada bhûmiyannû biṭṭu
9. koṭṭaru

*Note.*

This records the construction of a matt building and the grant of a plot of wet land of the sowing capacity of 10 koḷagas below the tank of the village for the feeding of Jangamas frequenting the matt by Chennarâjadêva, disciple of Sômaśivâchârya on Wednesday the 1st lunar day of the bright half of Bhâdrapada in the cyclic year Āngirasa (date not verifiable).

## 56.

On a stone in the basement of Dêśêśvara temple in Maddûr in the Hobli of Agara.

Kannaḍa language and characters.

1. svasti śaka varusha 1302 neya Raudri-samvatsarada Mâgha ba 1 Sô Rôhiṇî-nakshatradalu śrîman-mahâ-maṇḍaḷêśvara ari-râya-vibhâḍa bhâshege-tappuva-râya-ragaṇḍa pûrva-dakhiṇa-paśchima-samudrâdhipati śrî Vîra Bukkarâya-mahârâyaru pṛithvîrâjyam gaivuttiralu śrîmad Upêndrapuravâda Maddûra śrîmad asêsha-mahâ-janangaḷu â ûra Mâyiseṭṭi Kêtamallaseṭṭiyoḷaguḷḷa nâḍa samastaru halavu samasta gauḍu-prajegaḷu tammoḷage voḍambaṭṭu â Maddûra śrî Dêsinâthdêvarige . . . . . . . . . . . . . . . . . . . . . . . . . . . . pûrvadalu biṭṭa . . . . dharma purâṇa abhyâgatara nityâhâra Vêda-pârâyaṇa

2. Tiruppâyi śrîkâryakke ûra mûḍaṇa Mâyaṇṇana bhûmiyoḷage irkkanḍuga gadde hola tôṭa saha â sarva-prajegaḷa anumatadinda â Mâyiseṭṭi-voḷaguḷḷavaru dhârâ-pûrvakavâgi koṭṭaru mattam â ûra hasarada sumkavam â-chandrâ-rkavâgi naḍevantâgi śrî Dêsinâtha-dêvarige sarva prajegaḷu voḍanbaṭṭu biṭṭa dharma sva-dattam . . . . . vâ yô harêta vasundharâṃ I shashṭhi-varsha-sahasrâṇi vishṭhâyâm jâyate krimih .

*Note.*

This records the grant of a plot of wet land of the sowing capacity of 2 candies together with a dry field and a garden situated on the lands of Mâyaṇṇa to the east of the village (Maddûr) made unanimously by the mahâjanas and nâḍ people of the village including Mâyiseṭṭi and Kêtamallaseṭṭi together with all the gauḍas of the village Maddûr called Upêndrapura for reciting puranic stories, feeding pilgrims and recitation of the Vedas in the temple of god Dêsinâtha during the reign of king Bukka-râya of Vijayanagar on Monday 1st lunar day of the dark half of Mâgha with constellation Rôhiṇi in the year Raudri, Śaka 1302.

The 1st lunar day of the dark half of Mâgha in the year Raudri, Śaka 1302 (A.D. 1381) corresponds with Friday and constellation Pushya and not Monday and constellation Rôhiṇi as stated in the grant. The error is inexplicable. The usual imprecatory verses occur at the end of the inscription.

## 57.

On a stone standing in a wet field about a mile off from the same village Maddûr.

Size 2′—6″ × 1′—6″.

Kannaḍa language and characters.

1. Svabhânu-samvatsarada Śrâvaṇa śu 10
2. (śu 10) lû Tirumalarâyarige dharma-

3. vâgalendu śrîmad Upêndrapurada
4. samasta nâḍa-gauḍugaḷu Sômêśvara-
5. dêvarige naivêdyakkendu dânavâgi biṭṭu-
6. koṭṭa bhûmi kham 1 idanu ârobbaru
7. aḷupidaru gôva konda papake hô-
8. haru śrî śrî-

*Note.*

This records the grant of a field of the sowing capacity of 1 candy for the food-offering to god Sômêśvara by all the *nâḍ-gauḍas* of Upêndrapura (Maddûr) for peace of the soul of Tirumalarâya, king (of Vijayanagar?) on the 10th lunar day of the bright half of Srâvaṇa in the year Svabhânu. The date is not verifiable. The inscription ends with the usual imprecation.

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# SHIMOGA DISTRICT.

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## 58.

### Shimoga Taluk.

A copy of a copper-plate grant of Queen Chennammâji of Keḷadi, dated Śaka 1596 in the possession of Narasimhâchâr, Shimoga town.

Kannaḍa language and characters.

1. Harêr lîlâ- Varâhasya daṃshṭrâ-daṇḍaḥ sa pâtu vaḥ Hemâdri-kalaśâ yatra
2. dhâtrî chhatra-śriyam dadhau || svasti śrî jayâbhyudaya Śâlivâhana śaka-varusha
3. 1596 neya Pramâdi-saṃvatsarada Nija Bhâdrapada ba 5 lu śrîmatu Eḍeva-murâri
4. kôṭe-kôḷâhaḷa viśuddha-vaidikâdvaita-siddhânta-pratishṭhâpaka Śiva-gurubhakta-
5. parâyaṇarâda Keḷadi Śadâśivanâyakara vaṃśôdbhavarâda Sômaśêkhara
6. Nâyakara dharmapatniyarâda Chennaṃmâjiyavaru Tungâ-tîradallu śrî Harihara-
7. kramitaru kaṭṭisida Mallikârjuna-dêvara dêvâlayada dharmake bara-
8. si koṭṭa ettina-mânyada śâsana-kramaventendere dêvâlayada dharmake ârettina mâ-
9. nyava Śivârpitavâgi biṭṭidhêve aḍake meṇasu khobari kavâḍa mun-
10. tâda gaḍasina saraku horatâgi akki bhatta râgi tuppa kâyi bella mun-
11. tâgi Durgada hôbaḷi Ghaṭṭada keḷagaṇa sunka-ṭhâṇegaḷallû baresi dê-
12. vâlaya dharmava naḍasikoṇḍu bahudu yendu koṭa dharma-śâsana
13. dâna-pâlanayôr madhyê dânâch chhrêyônupâlanaṃ | dânât svarga-
14. m avâpnôti pâlanâd achyutam padaṃ śrî Sadâśiva

*Note.*

This is a grant recording the remission of toll on all articles as rice, paddy, ragi, ghee, cocoanuts, jaggery and other articles except arecanut, pepper, dry cocoanut, imported from west coast through the Ghauts into the State of Keḷadi for use in the temple of God Mallikârjuna constructed by the illustrious Hariharakramita. The grant is by Chennammâji, queen of Sômaśêkharanâyaka, a descendent of Keḷadi Sadâśivanâyaka, on the 5th lunar day of the dark half of Nija Bhâdrapada in the year Pramâdi, Śaka 1596. The year Śaka 1596 coincides with Ânanda and not Pramâdi but the previous year Sâka 1595 is Prâmadi. The date is not verifiable.

## 59.

On a stone forming the lowest of the stone steps of the river Tungâ near the village Kûḍli in the Hobali of Shimoga.

Kannaḍa language and characters.

1. Sarvadhâri-saṃvatsara Pushya
2. ba 1 lu śrîmatu Bhadrappa-
3. gavuḍara maga Chikkappana maga
4. Vîrapagauḍa mâḍida dê-

5. vâlayada dîpastambhake
6. mangaḷamahâ śrî śrî

*Translation and Note.*

On the first lunar day of the dark half of Pushya in the year Sarvadhâri, Vîrapagauḍa, son of Chikkappa, who was the son of the illustrious Bhadrappa caused the construction of a temple lamp-post.

The date is not verifiable.

## 60.

On a stone lying behind the temple of Râmêśvara in the same village Kûḍli.

Kannaḍa language and characters.

1. svasti samasta-prasasti-sahita śrîma-
2. n mahâmaṇḍaḷêsvara arirâya-vi-
3. bhâḍa bhâshege-tappuva-râyara-gaṇḍa
4. chatussamudrâdhipati śrî Vîra-Dêva-
5. râyara râjyavan âḷuvalli Kûḍa-
6. liya śrîmatu Kûchigauḍana maga
7. Kâma-gauḍa vûra huyalali palara-
8. n iṟidu tânum suralôka-gatanâdaṃ
9. âtana tamma nilisida nishadhiya kallu
10. mangaḷamahâ śrî

*Note.*

This is a memorial stone set up to commemorate the death in a war between some villages of Kâmagauḍa, son of Kûchigauḍa during the reign of the illustrious and brave Dêvarâya (of Vijayanagar) with usual titles. The stone was set up by the brother of the departed.

The inscription is not dated.

## 61.

SAGAR TALUK.

Copper-plate grant in the possession of Kalyâṇi Hanumantâchârya in the town Sâgar in the Hobali of Sâgar.

Kannaḍa language and characters.—1 Plate

*(Front)*

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê trailô-
2. kya-nagarârambha-mûlastaṃbhâya Śaṃbhavê । svasti śrî jayâbhyu-
3. daya Śâlivâhanaśaka varusha 1607 neya Raktâkshi-saṃvatsarada
4. Nija Śrâvaṇa śudha 5 llû śrîmad Eḍava-murâri kôṭe-kôḷâha-
5. ḷa viśuddha-vaidikâdvaita-sidhânta-pratishṭhâpaka śivagurubhakti-pa-
6. râyaṇarâda Keḷadi Sadâśivarâya-nâyakara vaṃśôdbhava-
7. râda Sankaṇṇa-nâyakara prapautraru Siddhappa-nâyakara pautraru
8. Śivappanâyakara putraru Sômaśêkhara-nâyakara dharmapatniya-
9. râda Chennammâjiyavarû hastântrada sênabôva Bayiran-
10. ṇana maga Timmayage barasikoṭṭa bhûdâna-dharma śâsana krama-
11. ventendare Âranâḍa Nalluṇḍe sîme Yelvadakôṇe grâmadin-
12. da Nivaṇe-agrahârada Narasimhya-purada Lingâvadhânige ko-
13. ṭṭida bageyallû âta svâste koṭṭârabya anubhavisade ara-
14. mane havâleyâgi sistige kûḍibarutidda bage ga 15 ke vivara

15. yî agrahârada mahâjanaṅgaḷu barasida pramâṇu sirumâni bî-
16. ja kha 8 ge-*ra* gadde bîja kha 8 yidara vatti-nallû bîja kha ol/2o antu bîjavari
17. kha 16½ o ka ga 15 Triṇuve agrahâradalli sistige kûḍiḍa Sarasamatte Pu-
18. ṭṭana ṣâsteyinda Suttanabisigrâmadinda ga 9½o ubhayam ga 24½ ke
19. vivara Dundubhi-samvatsara Mârgaśira śu 13 Sthiravâra Śanipradôsha-
20. puṇyakâladallu biṭṭadu ga 24 Rudhirôdgâri-saṃvatsarada Âśvîja śu 10 llu
21. biṭṭadu ga ½ ubhayaṃ ga 24½ yippattunâlkuvare varahana svâsteyaṃ-
22. nû sa-hiraṇyôdaka-dâna-dhârâpûrvakavâgi Niva-

*(Back)*

23. ṇe agrahârada vaḷagaṇa mane nivêśana saha Śivârpitavâgi biṭṭe-
24. vâgi yî bhûmiya chaturgaḍiya vaḷaguḷḷa nidhi nikshêpa jala pâshâṇa
25. akshîṇi âgâmi sidha sâdhyaṅgaḷemba ashṭa-bhôga-têjasvâmyavanû
26. pûrva-mariyâdeyalli âgumâḍikoṇḍu ninna santâna-pâra-
27. m-paryyavâgi â-chandrârka-sthâyiyâgi dânâdhikraya-
28. parivartanege salisikoṇḍu sukhadim anubhavisi bâ-
29. ḷadendu barasikoṭṭa bhûdâna-dharma-śâsana âditya-chandrâv-a-
30. nilônalaś cha dyaur bhûmir âpô hrudayam yamaś cha ahaścha râ-
31. triś cha übhêcha sandhyê dharmasya jânâti narasya üruttam sva-dattâ dvi-
32. guṇaṃ [puṇyaṃ] paradattânupâlanam paradattâpahârêṇa
33. sva-dattaṃ nishphalaṃ bhavêtu sva-dattâm para-dattâm vâ yô harêtu va-
34. sundharâm shashṭhir varusha-sahasrâṇi vishṭâyâm jâyatê kri-
35. mih dâna-pâlanayôr madhyê dânâ chchhrêyônupâlanam dânâ-
36. t svargam avâpnôti pâlanâd achyutam padaṃ Śrî Sadâśi-
37. va.

*Note.*

This registers the gift of some land of the annual value of 24½ varahas together with a house-site in the village Nivaṇe to the village accountant Timmaya, son of Bayiraṇṇa, made by Chennammâji, queen of Sômaśêkhara Nâyaka I, son of Sivappa Nâyaka, grandson of Siddhappa Nâyaka and great grandson of Sankaṇṇa Nâyaka, king of Keḷadi. It is also stated that part of this land had been given away formerly to Lingâvadhâni of Narasimhapura, but as he did not take possession of the same the land was retained by the king and was now made over to the present donee.

The date of the grant is 5th lunar day of the bright half of Nija Śrâvaṇa in the year Raktâkshi, 1607 of Sâlivâhana era. Raktâkshi however corresponds to the previous year Śaka 1606 (A.D. 1684). The date is not verifiable. The grant ends with the usual imprecation.

## 62.

Copper-plate grant in the possession of Nâḍiga Syâmarâya in the village Keḷadi in the Hobali of Keḷadi.

Kannaḍa language and characters.

*(Front)*

1. Vrisha-samvatsarada Phâlguṇa śu 10 llu śrîmat Keḷa-
2. di Vîrabhadranâyakaru Mâlave Dhîvara Nîlayana Ma-
3. llage biṭṭa umbaḷi tâmbra-śâsanada kramaventen-
4. dare nînu aramanege sêvakanâgiddalli ninage um-
5. baḷiyâgi biṭṭadu Keḷadi-śîme Mâlave-grâmadalli
6. mêlaṇa Bidirugadde kuḷaga 1 kke ga 3 keḷagaṇa Bidaraga-
7. dde kuḷa ga 1 kke ga 3 î ubhayaṃ kuḷa ga 2 kke 6 âru
8. varahana bhûmiyannu umbaḷiyâgi biṭṭevâgi
9. â-bhûmige salluva ênuṇṭâda sarva-svâṃya-

10. vannu âgumâḍikoṇḍu ninna santâna-pârampa-
11. reyâgi umbaḷiyâgi uṇḍukoṇḍu bâha-
12. du yendu koṭṭa tâmbra-śâsana śrî Venkaṭâ-
13. dri.

*Note.*

This registers the gift of some wet land at the village Mâlave in Keḷadi-sîme as umbaḷi to Nîlaya's (son) Malla of fisherman caste of the same village in recognition of his services to the palace by the king Vîrabhadra Nâyaka of Keḷadi. The date of the grant is stated to be 10th lunar day of the month Phâlguna in the year Vrisha. As the number of Śaka years expired is not given the date cannot be verified. The record ends with the royal signature Venkaṭâdri.

**63.**

Copper plate grant of Achyutarâya, king of Vijayanagar, dated Śaka 1454 in the possession of Krishṇajôyis in Keḷadi.

(*Front*)

1. śrî Gaṇapati Śâradâ Gurubhyô namaḥ namas tuṅ [ga]-śirastuṃ-
2. bi-chandra-châmara-chârave trailôkya-nagarârambha-mûlastaṃ-
3. bhâya Śambhavê I svasti śrî jayâbhyudaya Śâlivâhana śaka varu-
4. sha 1454 neya parivartamânakke salluva Vijaya-saṃvatsarada Chai-
5. tra śu 15 Chandravâra Chandrôparâga-puṇyakâladallu śrîma-
6. d anêka-simhâsanâdhipatya râjâdhirâja râjaparamêśvara śrîvîra
7. Achyutarâyaru mahârâyaru naṃma Ânegondi sthaḷada Ven-
8. kaṭâdri-yajamânarige śrî Achyutarâyara dharmapatni putra-sukha saṃ-
9. pattara sarva-dêśa kôśa bhakti sujnâna siddha sâdhya sâṃmrâjya anu-bhavisu-
10. va viśayakke susthira âgabêkendu Vijayanagarada Ânegondi-
11. sthaḷada Bhârgava Chyavana Âpnuvâna Auruva Jâmadagni-gô-
12. trada Bôdhâyana-sûtrada Yajuḥ śâkheya Venkaṭâdri-yaja [mâ]-
13. nara prapautrarâda Kâśîpatijyôyisara pautrar âda Lakshmîpa-
14. tijyôyisara putrarâda Venkaṭâdri-daivajnarige Taruṇinagarada
15. Guttivênṭheyada Âragada Kampaṇada Vanavase pannichchhâ-
16. sarakke salluva Keḷadi ga 12 sâvira bhûmi ga
17. 67 Ikkêrige 6 sâvira śîme bhûmi ga 24 Yalagaḷale
18. 3 sâ sîme bhûmi ga 12 Âtavâḍi sâvira sîme bhûmi gadyâṇa 6 Kallu-
19. se ainûru sîme bhûmi ga 8 Mankasâle sâvira sîme bhû-
20. mi ga 12 Hebbeyallû sâvira sîme bhûmi ga 12 Bedû-
21. ra grâma ga 76 Kesanûru 6 sâvira śîme bhûmi ga 12 Sora-
22. ba 6 sâvira sîme bhûmi ga 24 Aṇḍige mûrusâvira
23. śîme bhû ga 6 Bandalikepaṭṭanahaḷi saha 5 sâ sîme bhû
24. ga 24 int ishṭu śîme jyôtiśya paurôhitya bhaṭṭa yajamâ-
25. nike bhûmigaḷu manegaḷu châturvarṇadallu lagna ghaṭi Ga-

(*Back*)

26. ṇapati muhûrta kâṇike puṇyâha kalaśa ivare lagna sa-
27. ha mâḍisikoṇḍu barôhâgu chhatra châmarândôḷikâdi a-
28. shṭa bhôgangaḷu koṭṭu ivara santâna pâramparyya anubha-
29. visikoṇḍu iruvahâge nâvu nanna strî putra sahita sahiraṇyô-
30. daka dâna dhârâpûrvakavâgi koṭṭevâgi Tungabhadrâ-tîradallu Chandrô-
31. parâga puṇya kâladallu śrî Virûpâkshêśvara sannidhânadallu ko-
32. ṭṭevâgi namage arasugaḷige pâchchhâgaḷige puṇya labhya abhivri-
33. ddhiyâgi naḍeyabêkendu allallê Dêvatârâdhane pûje ivara mukhadalli na-

34. ḍeva hâgu î Venkaṭâdriyajamânara bhûmi antu ga 2 sîme 52½
35. sâvira î sthaḷadalli nidhi nikshêpa jala pâshâṇa akshîṇi âgâmi ishṭu
36. Śivârpita koṭṭevâgi yendu tâmra śâsanada dharmapaṭṭe Âditya chan-
37. dra anilônalaś cha dyaur bhûmir apô hṛidayaṃ Yamaś cha ahaś cha râtriś cha u-
38. bhê cha sandhyê dharmaś cha jânâti narasya uruttaṃ dânât pâlakô râjâ nnadânâ-
39. t pâlitô guruh dânât pâlitâ mâtâ tat-phalaṃ labhatê mayi śrî Virûpâksha
40. î dânapaṭṭe aḷupidare Kâśîkshêtradali mâtṛi pitṛi guruvige tappidahâge yen-
41. du î dharma śâsana koṭṭu naḍasabêku ghaṭi 15 phaḷa 5 tûka ga 5 (·¼—7) angula dânapaṭṭe

*Note.*

This records the grant of right to collect specified sums of money in the several districts of Keḷadi to priest and astrologer Venkaṭâdri, son of Lakshmîpatijôyis, grandson of Kâśîpati Jôyis as a reward for exercising priestly and honorary functions in those districts, by Achyutarâya, king of Vijayanagar. The grant is dated Monday 15th lunar day (with lunar eclipse) of the bright half of Chaitra of the cyclic year Vijaya of Śaka era 1454 corresponding to A.D. 1532. The 15th lunar day of Chaitra of the year 1532 A.D. coincides with Wednesday and not Monday. Accordingly the grant seems to be a spurious one.

**64.**

A 2nd grant of the same king Achyutarâya dated Śaka 1455 in the possession of the same Krishṇâjôyis.

(*Front*)

1. śrî Mailâra Linga namas tunga-śiraś-chumbi-chandra-châmara-
2. châravê trailôkya-nagarârambha-mûla-stambhâya Śambhavê svasti
3. śrî jayâbhyudaya nṛipa Sâlivâhana-śaka varusha 1455 neya pariva-
4. rtamânakke salluva Jayasaṃvatsarada Chaitra śu 15 Chandravâra Chandrô-parâ-
5. ga-puṃṇya-kâladallu śrîmad anêka simhâsanâdhipatya Ânegondi râjâdhirâ-
6. ja paramêśvara Ânegondi Achyutarâyaru mahârâyara sâṃpradâ-
7. yakarâda Guttalada Chikkappaṇṇarâyaru Maunabhârgava-gôtrôtpannar âda Śukla-yaju-
8. śâkheya Kâtyâyana sûtrada Bhârgava Chyavana Âpnuvâna Auruva Jâma-dagni
9. panchârushêya pravarânvita Jâmadagni-gôtrada Bôdhâyanasûtrada Yajuḥ-śâkhe-
10. ya Ânegondi-sthaḷada Venkaṭâdriyajamânara prapautrarâda Sankara-ppana
11. pautrar âda Aṇṇappana putrar âda Venkaṭâdriyajamânarige Huraḷi-
12. pâleda Dêśapâṇḍetanavannu koṭṭevâgi î Dêśapâṇḍetanakke idda svâ-
13. sthigaḷu bhûmi manegaḷu grâmânugrâmakke idda umbaḷi âya vartane
14. koṭṭa nela dhânya beḷasu sarvadhânya phala muntâddannu dhâre-yera-koṭṭu
15. ade î Huraḷi grâ 2 kke svâsthi bhûmigaḷu manegaḷu âya hâraka kaṇṭhava-
16. ṇavaḷe buṭṭi mora sahitâ koṭṭu ênu uṇṭâddannu sahiraṇyô-
17. daka dâna dhârâ pûrvakavâgi śrîman Mahâmallâra-lingadêvara sannidhâ-

(*Back*)

18. nadallu Tungabhdarâ-tîradallu chandrôparâga-puṃṇyakâladallu
17. strî-putra sahita dhâre yeradu koṭṭu . . . . . ni-
20. dhi nikshêpa jala pâśâṇa akshîṇi âgâmi chhatra châmarândôli-
21. kâdi ashṭa bhôgangaḷu Huraḷi â koṭada karaṇike î Huraḷi-peṭheda

22. Dêśapâṇḍyatana sahitavâgi Hariharârpitavâgi koṭṭu idakke namage a-
23. rasugaḷige pâchchhâyigaḷige î puṇya labhyav endu nôḍi dânapâlane mâ-
24. ḍuttâ irabêku idake tappidare Kâśiyalli mâtâ-piṭri guruvige tappida hâ-
25. ge âditya chandrâv anilô nalaś cha dyaur bhûmir âpô hridayam yamaś cha a-
26. haś cha râtriś cha ubhê cha sandhye dharmaś cha jânâti narasya vrittiṃ dânât supâ-
27. litô râjâ na dânât pâlitô guruḥ dânât supâlitâ mâtâ tat phalam labhate ma-
28. yi yendu barasikoṭṭa tâmbra-śâsanada dharma paṭṭe î sthaḷada
29. dêvatârâdhane ivara mukhadalli naḍiyabêkendu barako-
30. ṭṭa dharmaśâsana ghaṭi 15 paḷe 5 tûka ga 40 panchâśatu
31. anguli || śrî Khaṇḍêrâya

*Note.*

This records the grant by Chikkappaṇṇarâya of Guttala of the office of *Despande* in the village Huruḷipâle to Venkaṭâdri, son of Aṇṇappa, grandson of Śankarappa, of Śukla Yajurvêda during the reign of Achyutarâya, king of Vijanayagar. The grant is dated Monday 15th lunar day of the bright half of Chaitra with a lunar eclipse of the cyclic year Jaya, in the Śaka era 1455. Śaka 1455 corresponds to A.D. 1533. But the 15th lunar day of Chaitra in A.D. 1533 coincided with Wednesday and not Monday nor was there a lunar eclipse on the day. Therefore the grant is evidently a spurious one. The grant ends with the name Khaṇḍerâya.

## 65.

A copper plate grant of Sadâśivanâyaka, king of Keḷadi, dated, Śaka 1431 in the possession of the same Krishṇa-joyis of Keḷadi.

(*Front*)

1. Gaṇapati Śâradâ gurubhyô namaḥ
2. namas tunga-śiraś-chumbi-chandra-châmara-châravе trailôkya-nagarâ-
3. rambha-mûlastambhâya Śambhavê svasti śrî jayâbhyudaya Śâlivâha-
4. na śaka varusha 1431 neya Vibhava saṃvatsarada Kârtîka ba 30 Ra sûryô-
5. parâga puṃṇyakâladallu Yaḍava-murâri kôṭe-Kôlâhala viśuddha-siddhânta-prati-
6. pâlaka Namaḥ Sivâya Sadâśiva-mudrânkita Sivagôtrôtpannar âda Dêva-goṇḍara
7. prapautrarâda Gôpagoṇḍara pautrar âda Basagoṇḍara putrar âda Cha-vuḍago-
8. ṇḍaru Bhadragoṇḍara su-putra Sadâśivanâyakaru Bhârgava Chyavana Âpnu-
9. vâna Aurava Jâmadagni-gôtrada Bôdhâyana-sûtrada Yajuśśâkheya Vi-
10. jayanagarada Venkaṭâdri-daivajnayajamânara prapautrarâda Hêmâ-driyaja-
11. mânara pautrar âda Narasimha-yajamânara putrarâda Narasappadaivajna yaja-
12. mânarige Keḷadi śrî Sadâśiva-nâyakaru Nâgataruṇi-nagarada Gutti-
13. Vênṭheyada Âragada Kampaṇada Banavâse-pannirchchhâsirakke salluva Ke-
14. ḷadi 12 sâśira bhûmi ga 2 Ikkêri 6 sâ bhû ga 24 Yalagaḷa-
15. le 3 sâsira bhû ga 12 Âtavâḍi sâ bhû ga 12 ke Kalaśi ga 700 ga 8 Maṃ-
16. kasâle sâ bhû ga 12 Bêdûru grâ Nagara bhû 37 Bidarûrali sâyi-
17. ra jyôtishyabhâga 76 Kyasanûra ga 8 bhû- ga 12 Soraba 6 sâ śu
18. ga 24 Aṇḍige sâ 2 Bandalike paṭṭaṇa-haḷḷi saha śu ga 24
19. intishṭu śîmegaḷu bhûmigaḷu manegaḷu châturvarnadallu lagna Ga-

20. ṇapati puṇyâha kalaśa muhûrta kâṇike uḍugore iva-
21. re lagna saha mâḍikoṇḍu baruvahâge śrî râyaru dattamâḍi koṭṭaru i-
22. dallade Nârappa-yajamânarige dinavahi bhûmi ga 1 kke
23. ga 16 nâvu ga 62 koṭṭide allade Keḷadi-sthaḷada śêna-
24. bhâvike vartani sambaḷa bhûmigaḷa gauḍike alli . . . . . .

(*back*)

25. sthaḷada dêvatâpûje Śambhulinga-pûje gauḍike bhû-
26. mitatva daivajna yajamânike intishṭu śrî Varadâ-tîrada
27. śrî Râmêśvara-sannidhiyallu Sûryôparâga
28. puṇyakâladallu nidhi nikshêpa jala pâshâṇa akshîṇi âgâ-
29. mi ishṭu koṭṭevâgi mattu chhatra châmara ândôḷikâ-
30. di ashṭa bhôgaṃgalaṃ koṭṭu râjarige pâdushâgaḷige ara-
31. sugaḷige namage saha puṇya labhya vriddhiyâgi naḍabê-
32. kendu Purâṇôktada rîti munde naḍasuvarige barasûlu ḍâmara
33. âgiddarû migatâgi trivâchyavâgi sarva-vrittiya naḍesabêkendu
34. Śivârpitavendu koṭṭevâgi Kâsikshêtra mâtâpitṛi
35. guruvige tappi naḍedahâge . . . . . .
36. . . . . . . . . . . . dânadharma . . . . .
37. paṭṭe âditya chandrâv anilô nalaś cha dyaur bhûmir âpo hri-
38. dayam Yamaś cha ahaś cha râtriś cha ubhê cha sandhyê dharmaś cha
39. jânâti narasya vrittim sva dattâ dviguṇaṃ puṃṇyaṃ para dattânupâ-
40. lanaṃ para-dattâpahârêṇa sva-dattam nishphalaṃ bhavêt dânât su-
41. pâlitô râjâ na dânât pâlitô guruḥ dânât supâlitâ
42. mâtâ tat phalam labhate mayi . . . . . . . . . . . . . .
. . . . . . . . . . . .

*Note.*

This records the grant of the right to collect certain specified sums from specified districts to priest and astrologer Narasappa, son of etc., by Sadâśiva Nâyak, son of Chauḍagoṇḍa Bhadragauṇḍarasa who was the son of Basavagauṇḍa and grandson of Gôpagauṇḍa, and great-grandson of Dêvagauṇḍa of Keḷadi. The grant is dated 30th lunar day of the dark half of Kârtika with a solar eclipse of the cyclic year Vibhava in Śaka 1431 equivalent to A.D. 1509. As there was no solar eclipse in the specified date the grant cannot be relied upon.

## 66.

On the basement stone of Îśvara temple in the village Ikkêri in the Hobali of Âvinahaḷḷi.

Kannaḍa language and characters.

1. yî manṭapada kelasava geyidava Âchâri Homabuchada Venkaṭayanu

*Note.*

This merely states that the above mantapa was constructed by Âchâri Venkaṭaya of the village Hombucha.

## 67.

Copy of a copper plate grant found in a *kaḍita* in the possession of Subbaiya, Patel of the village Hulimane in the same Hobali of Âvinahaḷḷi.

Kannaḍa language and characters.

1. nirvighnam astu śubham astu namas tunga-śiraś-chumbi-chandra-châmara-chârave | trailôkya-nagarâ-rambha-

2. mûlastambhâya Sambhavê svasti śrî jayâbhudaya Śâlivâhana śakha
3. varushaṅgaḷu sâvirada 1730 ne parivartamânakke sandu saluva Vibhava-nâma saṃ-
4. vatsarada Âśvîja śu 13 Ravivâradallu śrîmatu Hulimane Kâḷi
5. Subbaṇṇanavara maga Śêshayyanavarige vêdamûrthigaḷâda Yikkêri Śêshâchâryya-
6. ra maga Bhîmâchâryanu barasikoṭṭa holeyâḷu heṇṇâḷu kraya chî-
7. ṭṭina kramaventendare nânu nanna avasaranimittavâgi nanna holeyâ-
8. ḷu Kannana heṇḍati Chauḍi emba huḍugiyannu nimage krayakke koṭṭe-
9. nâgi yî heṇṇu âḷige buddhivantaru kaṇḍu kaṭṭida kraya ga 3 a-
10. kshâradalu mûru varahanna tegedukoṇḍu yî heṇṇâḷu huḍu-
11. giyannu nimage kraya mûlakke koṭṭenâgi yî heṇṇige âdi aḍamu
12. aḍḍisaḍḍi yênu uṇṭâddannu nânê nôḍikoṇḍênu yendu
13. barasikoṭṭa kraya-chîṭu haṇa sanda niśidhiyâgide sâdhana yinta-
14. ppudakke sâkshigaḷu Bêdûra Subayya Bâḷehaḷḷi Paṇḍri Doḍḍa-
15. yya śrî śrî-

*Note.*

This purports to be a copy of a copper plate grant, the original of which is not found. It records the sale of a slave girl of Holeya caste named Chauḍi, wife of Kanna by Bhîmâchârya, her master, to Śêshaiya for the price of 3 varahas. The sale deed is dated Sunday 13th lunar day of the bright half of Âśvîja of the cyclic year Vibhava, Śaka 1730 corresponding to Sunday 2nd October, A.D. 1808. The date is correct. The sale of a slave girl at this date is of interest.

### 68.

On a stone lying in a jungle close to the village Dêvâsa in the same Hobali of Âvinahaḷḷi.

Size 3′—6″×2′—0″

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê I trailôkya-nagarâ-rambha-mûlastam-
2. bhâya Sambhavê I Hancheyada Mâdhavayya śrî Śivapâdâbja-bhṛingana likhita ||
3. svasti samasta-bhuvanâśraya śrî prithvîvallabha mahârâjâdhirâja pa-
4. ramêśvara paramabhaṭṭâraka Satyâśrayakuḷatiḷaka Châḷukyâbharaṇa śrîmat Trai-
5. ḷôkyamalladêvara vijayarâjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-cha-
6. ndrârkka-târambaram saluttumire tat-pâda-padmôpajîvi samadhigata-pañcha-mahâ-sabu-
7. da mahâsâmantâdhipati mahâprachaṇḍa-daṇḍanâyaka vairi-bhayadâ-yaka ma...
8. mâṇikya nîti-Châṇikyam satya-Râdhêyam śauch Ânjanêyam
9. vibudha-jana-vana-mârtaṇḍan erevoḍe-gaṇḍa Narmadânadyubha-
10. ya-taṭa-râjahaṃsa Mâḷava-dhûmakêtu Maṇḍavakôṭôllangana
11. Dhârânagara-kutûhaḷa Mummuni-jaḷadhi-baḍavânaḷam śrîmat-
12. Traiḷôkyamalla-dêva-pâdâbja-bhṛinga sâhasôttunga nâmâ-
13. di-samasta-praśasti-sahitam śrîman manevergaḍḍe-daṇḍanâ (yakam)
14. yakam Guṇḍamayyangaḷ sakavarsha 983 neya Sârvari-saṃvatsa-
15. rada Bhâdrapadad Amâvâsye Sômavâradandu râjadhâni Kalyâṇa-
16. d irkke-vîḍinoḷ agrahâra Piriyûra piriyake-

17. ṛeg âyûra pannâyada kuḷiya perjjuṃkaman alliya pervvâ-
18. rvvar- Vasudêva-bhaṭṭar . . . . . .
19. yya Dêmayyana Tikkayyan intivargge dhârâ-pûrvvakam mâḍi ko-
20. ṭṭaru î dharmmaman ârorvvar pratipâḷisidar Kurukshêtra Vâra-
21. ṇâsi Prayâge Arghya-tîrtthav intî puṇya-sthânaṅgaḷali sâ-
22. sira kavileyam Vêda-pâragarappa sâsirvargge koṭṭa puṇyaman eydu-
23. var î dharmmaman aḷidavar â tirtha-snâna-dall â sâsira-kavile-
24. yuman â-sâsira Vêdapâragaruman aḷida pâtakar akku . . .
25. sva-dattâm para-dattâm vâ yô harêta vasundharâm shashṭhi-varsha-sa-
26. hasrâṇi vishṭhâyâm jâyatê krimiḥ sâmânyôyam dharmma-sêtu-
27. r nṛipâṇâṃ kâlê kâlê pâlanîyô bhavadbhiḥ sarvvân êtân bhâvinaḥ pâ-
28. rtthivêndrân bhûyô bhûyô yâchatê Râmachandraḥ śrî śrî śrî

*Note.*

Obeisance to Śiva. Hancheya Mâdhavayya, a bee at the lotus feet of Śiva wrote this :—

Be it well. While the refuge of all the world, favourite of the earth, mahârâja-paramêśvara, paramabhaṭṭâraka, ornament of Satyâśraya family, a jewel of the Châlukyas, the illustrious Trailôkyamalladêva was ruling over his victorious kingdom to last as long as the moon, the sun, the stars and the sky.

The illustrious maneverggaḍe-daṇḍanâyaka Guṇḍamayya, a servant at the lotus feet (of the king), entitled to five drums, the chief of mahâsâmantas, mahâpra-chaṇḍadaṇḍanâyaka, a terror to enemies, a jewel, a Châṇakya in the science of polity, a Karṇa in truth, an Âñjanêya in purity, a sun to the lotus forest that is the learned, a brave warrior (?), a royal swan strolling on both the banks of the Narmadâ river, an evil comet to the Mâḷava people, capturer of the fort named Maṇḍeva, held in honour in the city of Dhârâ, a submarine fire to the ocean of Mummani kingdom, a bee at the lotus feet of Trailôkyamalla, remarkable for his bravery, on Monday the 30th lunar day of the month Bhâdrapada of the cyclic year Śârvari of the Śaka era 983, in the capital city of Kalyâṇa, made a grant with pouring of water of the right to collect (for their own use) the toll dues (*perjunka*) of Agrahâra village Piriyûr, to the emient Brahmans Vâsudevabhaṭṭa, . . . . . . . . . . . . . . . . . . . . . . . . . Dêmayya's Tikkayya, etc., for the proper maintenance of the chief tank of the village (The usual imprecation follows).

*Note.*

The date corresponds to Monday 28th August, A.D. 1060, Śaka 982, Śârvari and not Śaka 983 as stated in the grant. It is not easy to explain why the date was written as Śaka 983 when the year of the grant was Śaka 982, though such instances of pre-dating or post-dating by one year are common. The date falls within the reign of Western Châlukya king Sômêśvara Trailôkyamalla I.

## 69.

On a stone standing on the site of a temple in ruins in the forest of Koḷûr close to Sîtûr in the same Hobali (Âvinahaḷḷi).

Size 3′×2′

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châra-
2. vê ǀ trailôkya-nagarârambha-mûlastambhâya Saṃ-

3. bhavê | svasti śrîmatu Yâdava-Nârâyaṇa
4. pratâpa-chakravartti Singhaṇa-dêvam râjyam
5. geyyuttiral âtana sarvvâdhikâri Āriya Malisetti-
6. ya putram Mâhêśvarâgragaṇyanum enisida Hoṃ-
7. namana pratâpam ent endoḍe urad-idi-
8. rânt-aribhûpara saṟṟane sîḷid uttamângamanâ-
9. . . muṟidu poḍe-seṇḍâḍalu neṟedapude ho-
10. . . . . ranemba madêbham || antâtaṃ sukha-sankathâ-
11. vinôdadind adhikâraṃ geyyuttum irddu Honnavura
12. Mâhêśvaradêvara pûje angaranga-bhôgakk endu
13. âyûra keṟeya keḷage kachchhaviya-gaḷeyalu mattar e-
14. raḍumaṃ sarvanamasyamâgi biṭṭukoṭṭam idakk âyûra
15. mahâjanar-oppa int idan aḷidam Vâraṇâsi-
16. yalli pârvvara konda pâtakan akku sva-dattâm
17. para-dattâm vâ yô harêta vasundharâṃ shashṭhi-varsha-
18. sahasrâṇi vishṭhâyâṃ jâyate krimih Dâmô-
19. jana likhita maṅgaḷa ||

*Translation.*

Obeisance to Śiva. Be it well. While the illustrious Singhaṇadêva, with titles Yâdavanârâyaṇa, pratâpachakravarti, was ruling over his kingdom :—

His sarvâdhikari Honnama, son of Āriya Malisetti, the first among the devoted Śaivites who is compared to an elephant in rut in splitting the heads of enemies and playing with those heads as with a ball in the field of battle :—

While he was exercising his authority with pleasure and ease and chatting with friends :—he made a gift of two mattars of land as measured by Kachchhavi pole, under the tank of Honnavur for the service of God Mahêśvara in the same village, with the approval of the mahâjanas of the village (usual imprecations follow).

This is the writing of Dâmôja.

*Note.*

The inscription is not dated and can be assigned to A.D. 1210-1247 when Singhaṇa, the Sêvuṇa king of Dêvagiri was ruling.

70.

On a stone lying on the left side of the road leading from Nagaragêri Basti in Gêrsoppe to Gôvardhanagiri in the Hobali of Bhârangi.

Kannaḍa language and characters.

1. svasti śrîmatu Chennabhairâdêvi-
2. ammanavaru Nagara-râjyavan âḷu-
3. valli Viḷambi-saṃvatrarada Bhâdrapada
4. śu chaturdaśiyallu Gôvarddhanagi-
5. riya Hanumantêśvara-dêvara nandâ-
6. dîpti-dharmmakke Kaṇigalamakke-
7. ya mêlubhâge gaddeyanû â vû-
8. ra sênabôva-Timmarasayyanu tanna
9. strî-putra-jnâti-sâmanta-dâyâdânu-
10. matadinda svaruchiyinda sarvamânya-
11. vâgi biṭṭa yintappudakke mahâjanagaḷu
12. sâkshi idake tapi naḍedavana bâya-
13. li . . . . . . . . . . . . . .
14. . . . . . . . .

*Note.*

This records the grant of a wet field above Kaṇigalamakke for keeping a constant lamp-light in the temple of Hanumantêśvara on the Gôvardhana hill by Timmarasayya, the village accountant of the same village, with the consent of his wife, sons, kinsmen and other relations, in the presence of the Mahâjanas, during the reign of the illustrious Chennabhairâdêvi Amma of Nagara, on the 14th lunar day of the light half of Bhâdrapada in the year Viḷambi.

The date is not verifiable.

**71.**

On a stone lying by the side of a ruined manṭapa in the Kânûr forest on the road leading to Gôvardhanagiri in the Hobali of Bhârangi.

Kannaḍa language and characters.

1. Pramâdi-saṃvatsarada Chaitra suddha 14
2. . . . vâra śrîmatu Jagadêva Singidêvara-
3. saru Duggaveggaḍeya maga Bamma-
4. ṇaheggaḍe svâmi kâryyakke bandu
5. Maḷaliya Singajjana kûḍe kâdi-
6. yaḷiyalu Duggaveggaḍege biṭṭa
7. bhûmi . . . . yondu sabba . . . . . pari-
8. hâravâgi biṭṭaru idake aḷi-
9. dava narakake iḷiva . . . . .
10. . . . . . konda pâpa . . . .

*Note.*

This records the grant of a plot of land free of all taxes by the illustrious Jagadêva Singidêvarasar to Duggaveggaḍe in recognition of the services rendered by his son Bammaṇaheggaḍe who, espousing the cause of his master, fought with Singajja of Maḷaḷi and died.

This inscription is dated the 14th lunar day of the light half of Chaitra in the year Pramâdi. The date is not verifiable.

**72.**

SHIKARPUR TALUK.

On a stone lying near a temple at a distance of a mile from the village Kaḍeyanandihaḷḷi in the Hobali of Uḍugaṇi.

Size 3′—6″×2′—6″.

Kannnaḍa language and characters.

1. svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâ-
2. dhi śîlaguṇa-sampannaruṃ yajana-yâjana-pramukha-
3. shaṭ-karma-nirataruṃ śrîman mahâ Honnavurada Dêvayyam
4. Châḷukya Vikrama-kâlada 5 neya Pramôdûta-saṃvatsarada Śrâvaṇa ba 10-
5. lu Mâhêśvarapadaman êridoḍ âtana śiśyam Vâma-dêvayyaṃ
6. nilisida samâdhiya kallu Mahêśvarâ maṅgaḷa

*Note.*

This is a memorial stone raised by a disciple named Vâmadêvayya to commemorate the death of his guru Dêvayya of Honnavura, who was a devoted practiser of Yama and other Yogic observances and a performer of sacrifice and other six Vedic

rites. He is said to have died on the 10th lunar day of the dark half of Śrâvaṇa of the cyclic year Pramôdûta in the 5th year of Châlukya Vikrama era. The date is not verifiable. The 5th year of Châlukya Vikramaera is however 1080 A D Raudri and not Pramôdûta.

## 73.

On a stone set up near the Bâḷambîḍu temple close to Kaḍeyanandihaḷḷi in the same Hobali.

Size 5′—6″×3′—9″.

Sanskrit language and Kannaḍa characters.

1. svasti âsîd aśêsha-narapati-makuṭa-maṇi-mayûkha-manjarî-ranjita-pâda-pîṭhaḥ pratâpa-dava-dahana-jvâḷâva-
2. ḷî-samâlîḍhânamra-pârthivas sakaḷadigvijayô-pârj-jita-vîra-Lakshmî-samâlingita-viśâla-vaksha-sthalaḥ dânavâri-samsakta-
3. vibudha-madhukara-nikarô jaḷanidhir iva ratnâkarô Nârâyaṇa iva Lakshmî-nivâsaś śaśânka iva kaḷâdharaḥ prabhâkara ivôgrapratâpa-
4. ś Chaturânana iva prajânâthaḥ Sênânîr ivâmôgha-śaktidharô Bhûtanâtha iva bhûdhara-śikharâdhivâsôngaja ivânganâjana-manaḥ-
5. kshôbhajananô'parâjita iva Artthapatiḥ Kalpa-pâdapa iva prârtthitârttha-pradaḥ kîrtti-sudhâdhavaḷita-Brahmâṇḍa-kuharaś Chêra Chô-
6. ḷa Konkaṇa Gûrjjara Mâḷava Kaurava Pâñchâla Gauḍa Kaḷiṅg Āṅga Vanga mahîpati-sampâditâkshayakôśaḥ kôśa-sali-
7. la-nimajjitâśêsha-vîra-mahîśaḥ Îśa-charaṇâravinda-madhukaraḥ kara-saṃvarddhita-nikhila-bhuvanô vanâri-kêtur ivâmô-
8. gha-śarâsanakâryyaḥ kâryyâkâryya-vivêka-châturyya-vâchaspatir vâchaspati-sadṛiśa-vividha-vibudha-bôdhô dhyâyamâ-
9. na-mânasânandakâraḥ śrîmaj Jayasimha-dêvaś Châḷukyâbharaṇaḥ || tasyât-majaś śatru-viḷâsinînâm vaidhavya-dîkshâ-gurur âhavô-
10. tkaḥ । saṃśâsti gâm Āhavamalladêvô nishkaṇṭakâm aprativîra-śabdaḥ । yasya pratâpa-dahanânaḷa-visphulingair nirmûḷitâś śatru-mahîru-
11. haughâḥ । adyâpi rôḍhuṃ avanau na hi tê kshamantê bhû-kaṇṭakôddhara-ṇa-yatna-parâyaṇasya । yaḥ Konkaṇân khaṇḍi-
12. ta-mâna-darppân akârshîd akshata-satya-vâdaḥ । santyâjitânindita-râja-chihnân bhûtân hutân alpa-vasûn chchhubhaṃyuḥ ।
13. Dhârâpi yênôddhata-vikramêṇa sandharshitâ pûrva-mahîpatînâṃ । a-dharshaṇîyâ Baligonka-mukhya-Prachaṇḍa-nâmâ-
14. nta-purassarêṇa । Lankâ-nâtha-samâna-Chôḷa-nṛipatim yas saṃyati prâvṛi-taṃ nâgânâṃ daśabhiś śatair adhi-balais sannâhi-
15. bhis satvaraiḥ । êkô Râghavavaj jaghâna niśitair bâṇair anâyâsatô bhû-dêv-augh ahitâya sannutipadaṃ Châḷu-
16. kya-Râmô balî || śrîmân Āhavamallô vidyâ-śauryyânvitô dharâṃ śâsti dharmârttha-mâna-hêtu-vyâpâraika-vrataś chi-
17. râyaikaḥ || tasmin narapatau mahîm śâsati varṇasankarô vyutpanna-kâyas têbhyô nyatra durlakshaḥ taskara-śabdaḥ
18. svarûpa-vâchakô vaiyyâkaraṇa-ivârttha-bâdhât saṃvṛittaḥ upasarggaś cha dhâtu-prayôgâd anyatra du-
19. r ddarśô vigrahaś cha samâsa-taddhita-vyâkhyânâd anyatra tat-paripâlitâyâ dharânganâyâ mukha-ja Vana-vâsi-dê-
20. śô ramaṇîyas tat tilaka iva Mahâtaṭâka-grâmô râjatê || yatradvijâś śama-damâdi-guṇair upêtâs svâdhyâya-
21. yajna-japa-hôma-samâdhi-nishṭhâḥ adhyâpanâdhyayana-yâjana-dâna-mukhyai shshshaṭ-karmabhir nija-gṛihêshu sadâ ramante ||
22. yatratya-paṇḍita-janô vidushaḥ prithivyâm vâdê vijitya vijayam nijam âtanôti । vyâkhyâna-chintana-vichâraṇa-
23. vâda-śikshâ-vyâpâra-vargga-chaturaḥ pṛithivî-pradîpaḥ || yatratyâdhyêtârô grasta-nirastâdy-uchchâraṇa-dôsha-varjjitaṃ

24. svara-varṇṇa-pada-krama-samhitâ yathâ-lakshaṇam adhîyânâh nijôtkar-
sham apêksha- mâṇâs sahasraṃ viṃśatim cha-

25. tvâriṃśatam aśîtiṃ śataṃ viṃśatyuttaraṃcha-vârân sadasy adhîyate yatra
Kalpa-sûtra-śrâviṇaś chhâtrâ svayaṃ parika-

26. lpitaishṭika pâśuka sômika vêdikâḥ sva-parikalpit Âhavanîyâdyagnayaḥ
svôtprêkshita-patnî-śâlâ-sandôha (ha) virddhâ-

27. na châtvâla śâmitra mârjjalîyâgnidhriyadhishṅyâstâra-pradêśâs ttattat-
kratu-prayôgaṃ sadâbhyasyanty êvamâdi-gu-

28. ṇâlankârâyâśêsha-grâma-mahâjanâya pâda-pûjâṃ datvâ Saka-nṛipâtîta
saṃvatsarêshu nava-śatêshv êkônâśîtyadhikêshu

29. Viḷambi-saṃvatsara Vaiśâkha suddha tṛitîyâyâm Âditya-vârê Kuḍuvarnniy
Âṅgîrasa gôtra Śrîdharôpâdhyâya-sûnu

30. prabhu-Mahâdêvayya antarvêdi Âvaṇa-grâma-samudbhût Âtrêya-gôtra
Aḍudvivêdi sûnu Mârggha-nâyaka Ho-

31. lagere-grâma Vaśishṭha-gôtra Gôvarddhana Nâga-dêva-sûnu Gohaḷayya
Kuṇṭana-kereyûr Aṭṭahara Pole-

32. yammana maga Kaliyaṇaseṭṭi Singaṇaseṭṭi Hiṭṭabeya Chiṭṭayyaṃ. Nâka-
seṭṭiya Mâḷayyaṃ Mâḷakkana Basavase-

33. ṭṭi Arjjunayyana-Sôvayya Bâguḷiya Muddayyana Bêḷayya Attalûra Sanga-
payyana Chi-

34. kkabâyiseṭṭi Kêtiseṭṭiya magaṃ Masaṇayya Aṅgaḍiya Sattiyaṇaseṭṭi
ityêtan-nâmânaḥ sarva-śilâ-śanku

35. Kṛishṇa-taṭâka-kshêtram ananyôpâyôgya tat-taṭâka-jalam sarva-parihâraṃ
mahâ-janâd âdâya tad-anumatyâ chandra-

36. târam Aṇḍurêśvarâya muktavantaḥ ‖ êtad yê paripâlayanti têshâm dâna-
samaṃ phalaṃ yê tvêtan nâśayanti

37. bhrûṇa-hatyâ-samô dôshas tathâ châha dêvasvaṃ brâhmaṇa-svaṃcha lôbhê-
nôpahinasti yaḥ । sa pâpâtmâ parê lô-

38. kê gṛidhrôchchhishṭêna jîvati । vâdîbha-pañchâ-nana-Bhaṭṭavishṇuh śâstrâ-
mbu-dher pâramitas suvṛittaḥ Âṇḍûra

39. Śambhôr pada-padma-bhringaḥ tat-kshêtra-lêkhâ-vachanaṃ vyadhatta tad-
grâma-janmâ tilakaḥ kulasya dêva-dvijâ-

40. gryârchchana-datta-chittaḥ grâma-prayuktyâ likhitaṃ vyadhatta sad-aksha-
raṃ Kâśyapa-Mâdhavâkhyaḥ

41. mahâ-grâma Lokkiguṇḍiya Nâgavarmmôjar aḷiya Rûvâri Nâkiya likhitaṃ
mangaḷam śrî

*Translation.*

Be it well. There was the illustrious Jayasimha the ornament of the Chalukyas whose footstool has been brightened by a pencil of rays issuing from the gems on the crests of all the kings; on kings bending before whom flashed the tongue of flame of the forest fire that is his valour; whose wide breast has been embraced by goddess of victory whom he secured in his conquests of all the cardinal points; the water accompanying whose gifts was being touched by the bees that are the learned men; who was an abode of precious stones like the ocean, and the abode of the goddess of wealth Lakshmî like God Nârâyaṇa; who was the possessor of arts (digits) like the moon, whose valour was unbearable like the heat of the sun, who was the lord of people like the Creator, who possessed unassailable power (weapon) like the commander of the god (Shaṇmukha), who had for his abode a summit of a mountain like God Siva; who kindled a passionate disturbance in the minds of women-folk like Cupid; who was lord of wealth like God Aparâjita; who was a bestower of the desired boons like the celestial Kalpa tree; the lime of whose fame gave a white-wash to the whole of the

Universe ; who collected imperishable wealth from the kings of Chêra, Chôḷa, Konkaṇa, Gûrjara, Mâḷava, Kaurava, Pânchâla, Gauḍa, Kalinga, Anga and Vanga countries ; who caused almost all brave kings to sink in the water namely the sheath of his sword* ; who was a bee in the lotus feet of God Siva ; who levied taxes for the protection of all the world (whose arms protected the world) ; the work of whose bow was never in vain like that of Arjuna who had in his flag Ânjanêya ; who was a Bṛihaspati in discriminating between what was or was not to be done ; who like Vâchaspati imparted knowledge to all learned men (celestials) ; who caused pleasure to all those who meditated upon him.

His son, who was a priest in the rite of initiation for widow-hood of his enemies, wives, always eager for war, Âhavamalladêva, rules over the land without opposition. He had no rival to challenge his bravery. The sparks of the forest fire of his valour burnt down the forest namely his enemies. Even now his enemies are not capable of sprouting out from the earth, the thorns of which he was ever ready to uproot.† He put down the haughtiness of the Konkaṇas poor in wealth, having deprived them of their spotless royal insignia and established his name for truth.

By him with invincible valour and with the title namely Bali-Gonka-Prachaṇḍa ever running in advance before him, was assailed even the city of Dhârâ which proved invincible to early kings. He being single like Râma, slew with ease, with his sharp arrows the Chôḷa king who was like Râvaṇa and who was accompanied on a battle-field by ten hundreds of elephants and brave and powerful warriors, lord of the earth, with high and revered position, the powerful Châlukya Râma.

The illustrious Âhavamalla, remarkable for his learning and power, ever observing like a rite the work of respecting the cause of charity, wealth and honour has been long ruling over the land unopposed. While he was ruling over the earth confusion or over-lapping of castes (and letters) was never witnessed except among the uncultured Kâyastha people (Scribes) : the word taskara (thief) was indicative of its own form, (not of a person) and remained only among the Grammarians since its meaning was nowhere applicable ; upasargas (calamities and particles of words) were invisible except in association with verbs, vigraha (war and splitting of words) was never seen except in samâsa and the commentary on taddhitânta words.

The Banavâsi kingdom shone like the face of the woman-like country under his protection. The village called Mahâtaṭâka shone like a vertical colour mark of her forehead. In his kingdom Brahmanas were possessed of control over body and mind and other good qualities and ever bent on the performance of study, sacrifice, meditation oblation and contemplation. They take pleasure in ever learning teaching, officiating in the sacrifice of others and making gifts in their houses. In his kingdom learned men having obtained victory in debate with other learned men were capable of compiling commentaries, investigations, debates, teaching and other academical work and shone like lights of the world.

Where men learned in the Vedas recite them free from Grasta, nirasta and other errors in pronunciation and learn accentuation, syllabification, Pada, Krama, and Samhita in accordance with rules treating of them and recite the Vedas in assemblies a thousand and twenty times, forty and eighty times, or a hundred and twenty times ; where students learning Kalpasûtras illustrate the sacrificial procedure with diagrams of altars appropriate to Ishṭis, sacrifices with victims, or Sôma Sacrifices, making their own altars of Âhavanîya and other fires, pointing out in imagination the places of

* Not a happy Metaphor.

† The Metaphor is not well expressed.

the room of the sacrificer's wife, the assembly (sadas), the Havirdhâna, the Chatvala * , the Sâmitra† , the mârjalîya‡ , the Āgnîdhriya§ , the Dhishṇya ** and âstâras††.

Having worshipped the feet of all the Brahman Mahâjanas possessed of such scholarship as has been described above, when there had elapsed nine hundred and seventy nine years in the Śaka era, on Sunday the 3rd lunar day of the light half of Vaiśâkha in the cyclic year Viḷambi, Prabhu Mahadevaiya, son of Śrîdharôpâdhyâya of Āngirasa-gôtra of the village Kuḍuvarṇi, Mârghanâyaka, son of Aḍudvivêdi of Ātrêya-gôtra of the village Antarvêdi Āvaṇa, Gôhalaiya, son of Gôvardhana Nâgadêva of Vasishṭha-gôtra of the village Holagere, Kaliyaṇaseṭṭi, son of Aṭṭahara Poleyamma of the village Kuṇṭana Kereyûr, Singaṇaseṭṭi, Chiṭṭayya of Hiṭṭabe, Mâḷayya of Nâgaseṭṭi, Mâḷakka of Basavaseṭṭi, Sôvayya of Arjunayya, Bêḷayya of Muddayya of the village Bâguḷi, Chikkabâyaseṭṭi of Sangapayya of the village Attalûr, Masaṇayya, son of Kêtiseṭṭi, Sattiyaṇasetti of the village Angaḍi,—Persons bearing these names having purchased the field of Kṛishṇataṭâka with stones and wedges set up for measurement and having restricted the use of the water only to the donee, and having exempted it from all imposts and with the permission of the mahâjanas, made a grant of the above field to the God Aṇḍulêśvara to last as long as the moon, and the stars.

Those who preserve this will have as much merit as the donor. Those who destroy it will be guilty of the sin of infanticide. It is said: Whoever destroys the property of gods and of Brahmans with greed—that sinful man will feed himself on the refuse of vultures after death.

Bhaṭṭa Vishṇu, a lion to the elephants that are disputants, one who has crossed over the ocean of learning, possessed of good conduct, a bee on the lotus feet of god Śiva of Aṇḍula composed the grant of this field. Born of the same village, an ornament of his family, with mind firmly set in the worship of gods and Brahmans, Kâśyapa Mâdhava wrote this grant in his own good hand-writing under the orders of the village. Rûvâri Nâki, son-in-law of Nâgavarmôja of the big village Lokkiguṇḍi engraved this. Peace.

## 74.

On a fragmentary stone lying in the forest of Bisalahaḷḷi in the Hobali of Uḍugaṇi.

1. svasti yama-niyama-svâdhyâya-
2. dhyâna-dhâraṇa-maunânushṭhâna-japa-
3. samâdhi-śîla-guṇa-sampannarappa śrî-
4. mad anâdiyagrahâra Hiriyûra sthâ-
5. nâdhipati śrîmanmahâ . . . . Bommeyanâyakanu
6. namaśśivâyavâgi . . . . . . . . . .
7. . . . . . . . . . śrîmatu pratâpa-cha-
8. kravartti Singhaṇa-dêvavarsha 7 neya Dhâtu-saṃvatsara
9. . . . . . . Chiṭṭûrali biṭṭudu kachchhaviya . .
10. ḷeya . . . . . . . . . .

*Note.*

This records the gift of a plot of land by Bommeya Nâyaka to the illustrious (name effaced), lord of Hiriyûr-sthâna and possessed of good qualities and observing Yama, niyama and other yogic practices in the cyclic year Dhâtu coinciding with the 7th year of the reign of Singhaṇadêva, Yâdava king.

* A pit for thowing refuse. † The place where the sacrificial goat is immolated. ‡ Another kind of pit in a sacrifice. § The place where the sacred fire is preserved. ** A jagati or platform. †† place surrounded by Darbha grass on all sides.

75.

On a stone forming the embankment of a tank near a hill in Basavanandihaḷḷi in the same Hobali of Uḍugaṇi.

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê | traiḷôkya-
2. nagarârambha-mûlastambhâya Śambhavê sva-
3. sti śrîmatu Yâdava-Nârâyaṇa bhujabaḷa-
4. prauḍha-pratâpa-chakravartti śrî Râmachandrarâya râ-
5. jyôdayada 11 neya Chitrabhânu-saṃvatsara Bhâdrapada
6. Sômavâradalu śrî Tongâla Bankaṇa . . . Manneya
7. dêvara Paruvata-voḍeyar-aḷiya Haḍevaḷana kûḍe
8. kâdi suralôka-prâptan âda śrî śrî śrî

*Note.*

This is a stone set up in memory of the death of Tongâla Bankaṇa in a fight with Haḍevaḷa, son-in-law of Paruvata-voḍeyar (son) of Manneyadêva on Monday in the month Bhâdrapada of Chitrabhânu (1282 A. D.) in the 11th year of the reign of the illustrious king Râmachandrarâya, Yâdava king, possessed of titles Yâdava Nârâyaṇa, and Bhujabaḷapratâpachakravarti. (1271-1309.)

76.

On a stone lying in a junglé in low ground in the village Chikka Mâgaḍi in the same Hobali.

Size 3′—6″×2′—6″.

Old Kannaḍa language and characters.

1. svasti śrî Mârârkka-arasar Banavase-mû-
2. vattiḷ-chchhâsiraman âḷe Bandanikkeya nâḷgavu-
3. ṇḍan Âdigâvuṇḍan tamm-âḷdan iṟiye Eṟaganoḷ kûḍi
4. kâdi . . . . . . . . . . ra . . . . . . . .
5. . . . sargâlaya pokka . . . .

*Note.*

This is a stone set up in memory of the death of Âdigâvuṇḍa, nâḷgâvuṇḍa of Bandanikke, in a fight with Eṟaga, who was aiming a blow at his (Âdigâvuṇḍa's) lord, during the reign of the illustrious Mârârkka-arasar over Banavase 32,000 province.

77.

On a fragment of stone to the south of the temple in the village Bandanike in the Hobali of Tânagunda.

1. . . . . Raktâkshi-samvatsarada Śrâvaṇa śuddha 10 Gu
2. . . . . . nâḷ-prabhu Bomma . . . . . . . .
3. âtanâ maga Mâdarasanu tamma Sômaṇṇanu â-
4. . . . . rige Masareyali gauḍana makaḷu Kâḷa Bomma
5. Sôma dâyâda-tanadiṃ kannavan ikkiyiṟiye
6. tamma makkaḷu heṇḍira kûḍi huyyalan ebbisi
7. . . . . . . kondu tânuṃ śivapâdadoḷ aikyan âdaṃ

*Note.*

This is a vîragal stone set up to commemorate the death of Nâḷprabhu Bomma (?) while he with his son Mâdarasa, his younger brother Sômaṇṇa, caught hold of, in the village Masare, Kâḷa Bomma and Sôma, sons of the gauḍa of the village in the very act of house-breaking theft attempted on account of feud between these two parties and slew them in a row in which his wives and children took part and in which he also died.

**78.**

SORAB TALUK.

On a fragment of stone behind a temple in a deserted village close to the village Gummanahâḷu in the Hobali of Ânevaṭṭi.

Kannaḍa language and characters.

(Stone is broken.)

1. śrî prithvî-vallabha-mahârâjâdhirâja-paramêśvara-paramabhaṭṭâra-
2. . . . . . . kyâbharaṇa śrîmad Bhûlôka-malla-dêvara vijaya râ-
3. . . . . . . pravarddhamânam âchandrârkka-târam saluttuṃ Kalyâṇada
4. . . . . . . . sukha-sankathâ-vinôdadim râjyam geyuttuṃ ire
5.. . . . . da tîrada karaśâṇe yenalu tân â sîlateyim eseva
6. . . . . tipa âtan-anvayâgama-praśasti yentendaḍe svasti samadhi-
7. . . . . ḷêsvara Banavâsi-puravarâdhîśvara Jayantî-Madhukêśvara
8. . . . . dêva-pratyakshâkshi-sambhava chaturâśîti
9. . . . . suvarṇa-garuḍa-dhavja jagad-viditâshṭâdaśa
10. . . . . dra śikhari-śikhara-saṃsthâpita sphaṭika
11. . . . . . śrî Mayûravarmma mahâ-mahîpâḷaka
12. . . . . virâjamâna mânônnataruṃ virâjitarappa

*Note.*

Since a portion of the inscription stone on the left is cut off and lost it, is not possible to make out what the inscription is meant to record. Only the name of the illustrious king Bhûlôkamalla of the Châlukya dynasty with his titles is mentioned as a ruling sovereign. Then the genealogy of a chief whose name is gone is traced to Mayûravarmma (of Kadamba dynasty ?) with many titles, devotee of Madhukêśvara, born of the eye of . . . . . . . , having golden eagle (garuḍa) as his flag, etc. No date is given.

**79.**

On a stone set up by the side of the temple of Paramêśvara, of Emanûr on the boundary of Hirechauṭi village in the Hobali of Ânevaṭṭi.

Size 5′—6″×4′—0″.

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê || trailôkya-nagarârambha-mûlastambhâya Sambhavê śrî Girisam ravin-
2. du-salilâtmavit-śikhi-bhû-marut-samudyôga-nutâshṭa-mûrtti bhuvana-sthiti-kâraṇan Îśvara
3. Jaya-singa-nṛipange tâṃ Masaṇi-seṭṭige mânya-dayâ-parange hṛid-râgade nêsaṟu-nelanu vuḷḷinam ige
4. manôrathaṅgaḷa || mangaḷamaṃ mâḍuge Jayasinga-nṛipange negardd Emmayanûrâ dêvam guṇanidhi Kâmagâ-

5. vuḍaṅg intî nelanu yina-vuḷḷannevaram ‖ svasti samasta-bhuvanâśraya śrî prithvî-vallabhaṃ Kaḷachuryya-kuḷa-mahâ-bhûsha-
6. ṇa bhujabaḷa-chakravartti mahârâjâdhirâjan enisi । para-bhûpâḷakaram paḷañchaledu dôrvvikrântadim tyâgadim
7. nerad artthi-prakarakke mâḍi mudamaṃ kâruṇyadim kâdu tatsaraṇâyâtar-an âtma-satya-guṇadim maryyâdeyim-
8. dâḷvan âdaradim Kuntaḷa-chakravartti Vijayâdityam mahî-chakramaṃ ‖ tat-pâda-padmôpajîvi ‖ negaḷe jayaṃ pogaḷe ja [gam]-
9. mige tann-aḷavaḷiya Bommayyaṃ pâḷisuvaṃ pâḷisuvaṃ negarddî Banavase-nâḍam digibhaṃ-barav aiyde kîrtti-lateyuṃ śrîyuṃ
10. nata-nṛipâḷaru bêḍe paṇiñchaled-artthaman artthigittu sâmadi . . . Âdirâja-mahimaṃ prati-pâḷisuvaṃ niranta- . . . . .
11. Banavase-nâḍaṅ âdame Kadaṃbara santati Sôvidêvan atyanupama-vikramaṃ negaḷe tanna samunnata-kîrtti dhâtriyoḷu ‖
12. Banavase-dêśadoḷu negardda Nâgara-khaṇḍadoḷ sâraṃ âdud â jana-padadoḷu virâjisuva keyvoladiṃ vanadiṃ taṭâkadiṃ
13. [va]naruha-shaṇḍadiṃ baḷasi nâḍe manaṅgoḷip Emmanûr iḷâ-jana-janitâ-nurâga-vibhavôdayaṃ akshata-saukhya-sampada . . . .
14. para-hita-charitam satyâbharaṇaṃ Dhanada-Chârudatta-samânaṃ nira-vadyan êmbaṇnipare Mâṇika Kêti-seṭṭiya . . .
15. jagadoḷu ‖ jaḷa-nidhiyoḷu hima-dhâmaṃ kuḷa-giriyoḷu simha vogevavol ogedam nirmmaḷa-kîrtti Kêti-
16. [se] ṭṭige lalitâkṛiti Yemmanûra Kâma-gavuṇḍaṃ । dharmmada kaṇi satyada nidhi permmeya nele bhôgadâgaram vijaya
17. . . . . varmmaṃ Kâma-gâvuṇḍaṃ nirmmaḷatara-kîrtti vikramâḷan-kâraṃ । śaraṇârtthi-braja-rakshaṇakke vinayakk ârppinge kûrppinge . .
18. dêva-dvija-râja-pûjeg asakrin-nôṭakke kûṭakke durdhara-vîraugha-jayakke pôlipoḍe . . . . .
19. . . . . tadanantaraṃ â mahâpurushaṃ Kâma-gâvuṇḍaṃ śrî Râmêśvara-dêvâlayada jîrṇṇôdhârakkam nitya-pûjegam nitya-nivêdyakkaṃ
20. śrîmach Châḷukya-chakravartti Jagadêkamalla-dêva-varshada sâsiradeppa-ttaneya Prabhava-saṃvatsarada Paushya-mâsad Amâvâse u-
21. ttarâyaṇa-sankramaṇa-vyatîpâta-Sômavâradandu Balakeṟeya modalêriya keḷage sâyira-marada
22. aḍakeya-tôṭa sahita nelanaṃ dhârâ-pûrvakadin ittan udârateyiṃ . . . .
. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .
. . . . . . . . . maṅgaḷa mahâ śrî śrî śrî . . . . . . . . . . . . . . .

### *Translation.*

Obeisance to Sambhu. May Siva, who is made of the eight elements and gods, namely, the sun, the moon, water, the yogi, the fire, the earth, the air, sacrificer, and who is the protector of the world, grant all hearty desires to king Jayasinga and also to Masaṇiseṭṭi of generous heart as long as the sun and the earth last. May the god of Emmanûr confer blessings on king Jayasinga and the virtuous Kâmagavuṇḍa as long as the earth lasts.—

Be it well. The refuge of the universe, prithvîvallabha, a precious gem of the Kaḷachurya family, a sovereign of strong arms, entitled to the title mahâ-râjâdhirâja, a slayer of hostile kings with the might of his arms and a benefactor to the band of men seeking his favour, a true and honourable protector to those who seek refuge in him, king Vijayâditya, king of Kuntala ruled the earth.

A dependent at his lotus feet: Bommaya was ruling over Banavâsi-nâḍu with success, and approbation of the world, his fame for good rule and prosperity having spread to the elephants in cardinal points and the sky. While Sôvidêva of Kadamba

family, king of Banavasi, bestower of immense wealth at their request to kings bending before him, as glorious as ancient kings, unrivalled in his valour, was ruling with fame spread over the whole universe :—

In the country of Banavase, the most prosperous part was Nâgarakhaṇḍa. In that tract, shining with wet fields, forests, tanks, and lotus flowers was Emmanûr the prosperity of which kindled desire in the heart of mankind on earth and was imperishable. Who can describe the spotless character of Mâṇika Kêtiseṭṭi, who was bent on doing good to others, whose only jewel was truth, who was equal to Kubêra, lord of wealth and to Chârudatta. To him was born Kâmagavuṇḍa of beautiful form, like the moon out of the ocean, like a lion out of Kula mountains and whose fame was pure. A mine of virtue, an abode of truth, source of greatness, a house for enjoyment,........ was Kâmagavuṇḍa of spotless fame having power as his ornament, unrivalled in offering protection to those seeking refuge in him, matchless in modesty, in valour, friendship, and in the worship of gods and Brahmans, of unique beauty and power enough to conquer even invincible men.

This eminent person Kâmagavuṇḍa with a view to make provision for the repairs of the temple of Râmêśvara, for the daily worship and the daily food-offering in the same temple, on Monday with Vyatîpâtayôga, the day of winter solstice and of new moon, of the month of Pushya of the cyclic year Prabhava, in the year 1070 of Châlukyachakravarti Jagadêkamalla, made a generous grant with the pouring of water of the plot of land with the garden of 1000 arecanuts under the first sluice of Balakere. Peace.

*Note.*

The date corresponds to Monday, 10th January of A. D. 1149. But the year is however Vibhava, not Prabhava, and falls in the reign of Châlukya king Jagadêkamalla.

**80.**

On a vîragal near the same temple of Emanûru Paramêśvara in the boundary of the village Hirechauṭi.

Size 3′—6″×2′—9″.

Kannaḍa language and characters.

1. ôṃ namah Śivâya svasti śrîmatu Kaḷachuryya-
2. bhujabaḷa-chakravartti Râya-murâri Sô-
3. vidêva-varshada 18 neya Dundubhi saṃvatsara-
4. Âśvîja bahuḷa 13 Âdivâradandu
5. Eṇṇegêriya Haruva Bammi-
6. seṭṭiya magaṃ Sôviseṭṭiy âvûra
7. tuṟu-huyiloḷu kâdi palaram kondu
8. sattu sura-gaṇikeyaroḷ kûḍidaṃ âta-
9. na tammaṃ kalla nilisidaṃ mangaḷa mahâ śrî

*Note.*

This records the death of Sôviseṭṭi, son of Haruva Bammiseṭṭi of the village Eṇṇegêri while fighting with enemies who had attacked the cattle of the village on Sunday 13th lunar day of the dark half of Âśvîja of the year Dundubhi, 18th year of the reign of Kaḷachurya king Râya Mûrâri Sôvidêva. The vîragal stone is stated to have been set up by the younger brother of the dead hero.

## 81.

On a 2nd vîragal set up near the same temple in the boundary of the same village Hiṛechavuṭi.

Kannaḍa language and characters.

1. ôm namah śivâbhyâṃ sânucharâbhyâm namas tunga-śiraś-chumbi-chandra-châmara-châravê trailô-
2. kya-nagarârambha-mûla-stambhâya Śambhavê | śrîmat Kaḷachuryya - - nija-bhuja-baḷa-Tribhuvana-malla-
3. dêva-varshada 11 neya Vyaya-saṃvatsarada Chaitra-ba Âdivâradandu Ginnalaguṇḍiya
4. kôṭeyam Gutti maṇḍalika Bammarasanum Vîrarasanum mutti kâdidalli Hoysaṇa-maṇḍa-
5. ḷika balpinge hôgadiral upâyadiṃ hoṟavanṭisida samayadoḷu Śambhavê namah
6. parahita-charitam chalita-parôpakârârttham Îśvarapâdâmburuhaika-bhṛingan ena-
7. lâr ddorey-âdark Kêtamalla-seṭṭiya guṇadoḷ champaka | karighaṭeyam turanga-chayamam
8. narasadbhaṭa-kôṭi-yûthamaṃ Surapati Havyavâhana Kubêra Naravâhana-vendu vairi-sangara-ne-
9. vadinde dêva-chayamaṃ kared îvanenalke baṇṇi-
10. sal pariṇate-virddan âvan avanî-taḷadoḷ kali Kêtamalla-seṭṭiyâ

*Note.*

After the usual stanza praising Śambhu, the inscription records that Bammarasa, maṇḍaḷika of Gutti along with Vîrarasa laid siege to the fort of Ginnalaguṇḍi on Sunday in the dark half of the cyclic year Vyaya, 11th year of the Kaḷachurya king Tribhuvana-malladêva and that the Hoysaṇamaṇḍaḷika (the Hoysaḷa governor), not resorting to force of arms, drove out the besiegers by some stratagem and that a warrior named Kêtamallaseṭṭi, devotee of god Śiva died in the siege after slaying many elephants, horses and warriors on the side of the enemy.

## 82.

A copper plate grant of Basavalingappa, gauḍa of Nandinâthapura dated śaka 1690 in the possession of Sômaṇṇa of the same village Hirechauṭi in the same Hobaḷi of Ânevaṭṭi.

Two Plates : Kannaḍa language and characters.

1 Plate ( Front side)

1. nir-vighnam astu namas tunga-śiraś-chumbi-
2. chandra-châmara-châravê trailokya-nagarârambha
3. mûlastambhâya Śambavê svasti śrî jayâ-
4. bhyudaya nṛipa-Sâlivâhana-śakavaru-
5. sha 1690 neya pravartamâna-Sarava-
6. dhârinâma-sam || rada || Mâga śu 7 ya-
7. lu śrimatturu-Nandinâthapurada
8. gauḍaru Basavalingappanavaru Chau-
9. ṭi-grâmadalu yiha hosa-vakkalu
10. Sômappanavarâ adhidêvateyâda
11. Parasivamûrtti-saddharma-svarûpa-
12. nâda śrî-Koṭṭûra-Basavêśvarana ga-
13. dige dîpârâdhane bagye barsi koṭṭa

14. bhûdâna-paṭṭe krama-ventendare naṃ-
15. ma gauḍummaḷi-svâsti-bhûmiyallu
16. gandaragâni gade 1 dara vaḷage yi-
17. mmânada gade yidakke saluva maneda-
18. ḷa hittilu tippeguṇḍe hakkalu saha-
19. vâgi silâ-sthâpana-mâḍisi-koṭṭu yidhêve
20. yi-bhûmiyalu yidantha nidhi-nikshê-
21. pa yênuṇṭâddannu anubhavisikoṇḍu
22. bâhadendu namma putra-mitra-jnâti
23. bândhavaru yivâdi-guru-sahô-dara-
24. ru muntâdavara anumatiyim-
25. da barasikoṭa bhûdâna-paṭe nimage
26. jala-sthâpane mâḍisi idêve nimma san-
27. tâna-pâramparyeyâgi âchandrâ-
28. rkka-sthâyigaḷâgi anubhavi-
29. sikoṇḍu bahaden-
30. du barsi

(Behind this plate there is a separate inscription)
(2nd plate front)

31. koṭa bhûdâna-paṭe yidakke yi-va-
32. ruśadârabhyâ adara-aḷavilu gu ||2||
33. Virôdhi saṃ rakke 1¼ yi pramâṇada-
34. lu cheḍa aḷatili aruvarushadoḍa
35. antu aḷate tumbida maicheru I ra
36. vige ga || mûru honna tettukoṇḍu
37. baruvudu yendu barasikoṭa bhû-
38. dâna paṭe I ślôka || sva-dattâd dvi-
39. guṇaṃ puṇyam para-dattâ-nupâla-
40. naṃ para-dattâpahârêṇa sva-
41. dattam nisphalaṃ bhavêttu yidakke sâkshi
42. Tôri Kenchaṇṇana sâkshi
43. Meṇasinahâḷa Singayana sâkshi
44. Bairanahaḷḷi Giriyappana sâkshi
45. Kaṃmâra Vîraṇṇana sâkshi
46. yint ivara sanmatadinda baradâ-
47. ta Śânabôgara muttallika Na-
48. rasappana svadastûra baraha
49. Basavalingaya-dêvara sva-hastadi-
50. ndâ barakoṭṭa bhûdâna vopita.

*Note.*

This records the gift of a plot of land for the purpose of keeping a light at the gadige (tomb) of Koṭṭûra Basavêśvara to Sômappa, the worshipper of the gaddige by Basavalingappa, gauḍa of the village Nandinâthapura on the 7th lunar day of the bright half of Mâgha in the cyclic year Sarvadhâri, Śaka 1690. The date corresponds to 13th February A. D. 1769 and is not verifiable.

## 83.

On the back of the 1st and 2nd plates of the above copper-plate grant.

I (back.)

1. râ । Koṭṭura-Basavêsvara-dêvarige-
2. dîpârâdhanege koṭṭudu yi-dêvara
3. putra-santânarâda chi Sômapanava-
4. rige kaiyallu Sarvadhâri-nâma
5. sam ‖ rada Mâga ba 13 Guruvâra-
6. dallu râ । nâḍigaru Kâḷapanava-
7. ru râ dêśâyi-Bhishṭapanava-
8. ru purada gauḍaru Basavalin-
9. gaiyyanavaru nâvu namma uṃ-
10. baḷi bhûmivoḷage gandakoni
11. hola hakkallu manige saha nâvu
12. yallavaru kuśaladimda stirasthâ-
13. mâḍi kalla naḍisi koṭṭidhêve mê-
14. lâgi yî bhûmige jôḍi ga ‖ 2 ‖
15. pramâṇadallu urantatakke aḷa-
16. vi 6 pramâṇadallu mâḍidallu yi ho-
17. lakke aḷavi tumba tanaka ga ‖ 2 ‖o
18. pramâṇadallu munde paṭṭe-paḷigi yê-
19. nu yillavendu barakoṭṭadu ballagi-
20. munde aḷavi tumbida hiḍe munde
21. jôḍi ga ‖ 2 ‖ paṭṭe ga ‖ 2 ‖o aṃ-
22. ttu ga 1 ‖

II (back.)

23. aksharadallu mûru-honnanu yi-
24. pramâṇadallu munde yâvudu-
25. yênayillavendu yi-pramâṇa
26. munde tettukoṇḍu sukhadalli bada-
27. ka-mâḍikoṇḍu yihodendu
28. barakoṭṭa kkalla kagadavu yidake
29. sâkshi Tori Kenchaṇṇana sâkshi Chittaṇa
30. haḷagi-Giriyaṇṇana sâ-
31. kshi । Meṇasinahâḷa-Niñga-
32. ṇaṇa sâkshi । kammara-Vîraṇṇa-
33. na sâkshi । initivara samma-
34. tadinda baradâta Sônakalla
35. Varasivayana suhasta-bara-
36. hau Basavalingadêvaru va-
37. pitta.

*Note.*

This inscription engraved on the backside of two plates of the previous number contains another grant of land for the same purpose by Nâḍiga Kâḷappa, Dêśâyi Bishṭappa and Basavalingaiya to the same person on Thursday 13th lunar day of the dark half of Mâgha in the same year Sarvadhâri.

## 84.

On a stone lying in the backyard of Iśvara temple in the same village Hirechauṭi.

Size 3′—6″×1′—6″.

Kannaḍa language and characters.

1. Kara-saṃvatsara Jyeshṭa-ba-
2. hu 1 Âdivâradalu Kan-
3. daḷiya Hoṇṇagauḍan Âṟaḍi
4. Dêsigâvuṇḍana-âḷu yu-
5. ddhadalu Śivalôkake sanda
6. . . . . . . vîra bândhava.

*Note.*

This records the death in battle of a warrior (name not given) who was a servant of Honagauḍan Âraḍi Dêsigâvuṇḍan of Kandaḷi on Sunday 1st lunar day of the dark half of Jyêshṭha in the year Khara.

## 85.

On a stone near the house of Madârsâbi in a garden belonging to the same village Hirechauṭi.

Size 3′—6″×1′—3″.

Kannaḍa language and characters.

1. śrî Śivâya nama । namasa-tun-
2. ga-śira-chumbi-Chandra-châmara-
3. chârave trayi-lôkya-nagarâ-raṃbhâ-
4. mula-stambâya Svayaṃbhuvê śu-
5. bham astu svasti śrî jayâbhyudaya-Salivâ-
6. hana-śakha-varusha 1646 ne Krôdhi
7. Srâvaṇa-bahuḷa-Panchami-Sôma- . .
8. dandu Guttaḷada Mâṇika-Kâḷaga-
9. uḍarâ Lingapagauḍaṟu samarpi-
10. sida umbaḷi o||6 holanu Ma-
11. dapagauḍaru ûḷigada nama
12. . . . . . Kanchapage daya-
13. pâlisidru . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .

*Note.*

This records the gift of a plot of dry land to Kanchapa, a servant by Lingapa-gauḍaru, (son) of Mâṇika Kâḷagauḍa of Guttaḷa on Monday 5th lunar day of the dark half of Srâvaṇa in the cyclic year Krôdhi, 1646 of Sâlivâhana era. The 5th lunar day of the dark half of Srâvaṇa in the year Krôdhi, Saka 1646 coinciding with A. D. 1724 falls on Wednesday (July 29) and not on Monday as stated in the inscription.

## 86.

On a stone lying under a tamarind tree in the backyard of Sômaṇṇa's house in the same village Hirechauṭi.

Size 3′—0×2′—6″.

Kannaḍa language and characters.

1. namô Vîtarâgâya । śrîmat-paramagaṃbhîra-syâdvâdâ-môgha-lân-
2. chhanam jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ । sâgara-vâri-vêshṭita-samasta-

3. dharâramaṇî-ghana-stanâbhôga-vidembinaṃ vidita-vistṛita sâratarâgrah-
âradiṃ
4. Nâgarakhaṇḍa-patra-parivêshṭanadim jana-nêtra-putrikâ-râgaman ittu
mâṇḍude manas-su-
5. khadaṃ Banavâsi-maṇḍaḷaṃ । Nâgarakhaṇḍaṃ Banavâseg âgirkkuṃ bhû-
shaṇaṃ-bolu
6. . . . gire-bâgi meṟegum nâgalatâ-pûgavanadin eseva tave soṃ
7. . . . . Nâgarakhaṇḍa . . . . sâgaramâgo tôrppu
8. . . . sukhak imbâgi . . . . ge meṟevudî . . . . . . nanujanâ . .
Sêṇiseṭṭi
9. . . . basadiya mâḍisidaru . int aṇṇatammamḍiribbaru Śântijinêśvara-
10. basadiyaṃ mâḍisi santôshadiṃ . . . . . santasadiṃ paḍedarḍ dharâ-
chandra
11. . . . . . guṇa-vârdhiya . . . . . . . . paḍedu bâḷuttire pala-kâlaṃ
purusha-nidhi Nâga-
12. seṭṭi tannaya pempiṃ desevaḷḷarasiya-kkanumata matam
13. paḍedu sukhadim bâḷvudu svasti śrîman mahâ-maṇḍalêsvara arirâya-
14. vibhâḍa Agaḷi . . . . . . bhâshege tappuva-râyaragaṇḍa chatussamu-
15. drâdhipati śrî-Vîrabukkarâya-mahârâyaru râjyam-geyyuttumi . . Vi-
16. rôdhi-samvatsara-Kârtika-śuddha tadige . . . . vara dêvara ni-
17. . . . Chandraguḍḍigaḷumappa . . . Sântinâ-
18. tha-dêvara aṃṛitapaḍi nandâdîpa . . .
19. keṟeya keḷage gadde kha 4 . . . . .
20. . . . . yî dharmmamaṃ pratipâlisu . . .
21. Vâraṇâsi Kurukshêtra . . . .
22. kavileya
23. pâtakan akku śrî Śântinâtha.

*Note.*

Many of the letters in this inscription are effaced. This records the construction of a basadi to Sânti Jineśvara, one of the 24 Tîrthankaras by Nâgaseṭṭi and Sêṇiseṭṭi of prosperous Banavâsi and of a grant of wet field of the sowing capacity of 4 khaṇḍugas for keeping a light before and offering food to Sântinâtha on the 3rd lunar day of the bright half of Kârtika in the cyclic year Virôdhi during the reign of Bukkarâya, king of Vijayanagar (titles enumerated). This inscription ends with the usual imprecation.

## 87.

On a stone set up near the temple of Dyâmavve on the site of a ruined village close to the same village Hirechauṭi.

Size 4′×2′—9″.

Kannaḍa language and characters.

1. namas tunga -śiraś -chumbi- chandra-châmara- châravê 1 trailôkya-
2. nagarârambhâ-mûla-stambhâya śvayambhuvê svasti śrî
3. Sâlivâhana śaka varusha 1638 neya Durmukhi-sam-
4. vatsara Âsvîja su 1 llu śrîmatu Dêsâyi Guttaḷa-
5. da Hanumanta-gauḍaru sukhadinda râjyava-
6. n âḷuttiralu 1626 neya Târaṇa sam । Chaitra ba
7. 5 lu barasida nirûpa Huraḷipaṭṭaṇada sîme-va-
8. ḷagaṇa Hiriyachavuṭiya Chennabasavagauḍara maga
9. Vîrapagauḍarige kuduredâṇi teṟuva bhûmivaḷage pâlisi koṇḍaddu ga 3.
10. varaha yidakke sthaḷa . . . mêlaṇa hola . ‖ 2 ‖

*Note.*

This records the deduction of 3 varahas from annual rent payable on the land reserved for the maintenance of horses. The plot of land on which this deduction was made is a field bearing some name effaced in the inscription and yielding a produce of half a candy granted by the illustrious Dêśâyi Hanumantagauḍa of Guttaḷa to Vîrapagauḍa, son of Chennabasavagauḍa of Hiriya Chauṭi in the district of Huruḷi-paṭṭaṇa. The stone inscription is said to be a copy of the nirûpa which was written on the 5th day of the dark half of Chaitra of the cyclic year Târaṇa, Śaka 1626, the date of the stone inscription being 1st lunar day of Âśviyuja of the cyclic year Durmukhi, Śaka 1638 (September 5, A.D. 1716) when Dêśâyi Hanumantagauḍa is stated to have been ruling the land.

## 88.

On a mâstikal stone set up in front of Hanumân temple in the village Chikka Chauṭi in the same Hobli (Ânavaṭṭi).

Size 6′—0′×1′—3″.

Kannaḍa language and characters.

1. svasti śrîman-mahâ-maṇḍalê-
2. svara râjâdhirâja râjaparamê-
3. svara Harihararâyana râjyôdaya-
4. da śaka 1321 neya Kshaya-samva-
5. tsarada Vaisâka su 8 Sô śrîmatu
6. śrî vaḍḍavyavahâri Bammiseṭṭiya ma-
7. ga Pôchidêvanu Kêtamalla
8. Kuntaḷadeśada Gavuḍinâḍa Tavuṭi-
9. ya mêle bandu heṇḍir-uḍe-
10. . . . vâga kâdi sattoḍe âtana sati Vijaya
11. . . . mahâsati-yâdaḷu
12. śrîmatu Bammagauḍana maga
13. Mâda . . . . gavuḍa mâḍisida
14. madavaḷige-kalu neḍisidu mangaḷa
15. mahâ śrî śrî

*Note.*

This is a *sati* stone recording the *sati* performance of Vijayabbe wife of Pôchidêva, son of Vaḍḍa Vyavahâri (chief merchant) Bammiseṭṭi in consequence of the death of Pôchidêva in a fight caused by the advance of Kêtamalla into the village Tauṭi, in Gauḍinâḍ in Kuntaladêśa, molesting the women of the place. This stone called madavaḷige-kalu was set up by Mâdagauḍa, son of Bammagauḍa on Monday 8th lunar day of the bright of Vaiśâkha in the year Kshaya, Śaka 1321 during the reign of Harihara II king of Vijayanagar. The śaka year 1321, A.D. 1399, coincides with Pramâthi and not Kshaya as stated in the grant.—The 8th lunar day of Vaiśâkha in Saka year 1321 fell on Monday 14th April 1399 A. D.

## 89.

On a stone set up in the field of the village patel at a distance of one mile from the same village Chikka Chauṭi.

Size 2′—6″×1′—3″.

Kannaḍa language and characters.

1. Virôdhikṛitu saṃ Vaiśâ-
2. ka ba 1 śrîmatu Chika Chau-

3. ṭi Gauḍa Basappage Dêśâyi
4. Guttaḷa Lachapagauḍaru barasi ka-
5. ḷuhisida viniyârtha adâgi Cha-
6. vuṭi komballi gadaḷavâgidâga
7. nînu namma makkaḷa mariyâgi kâ-
8. du kaṭikoṇḍidda kâraṇa ninna
9. mêlaṇa dayadinda Chikkachavuṭili
10. sattige-mânyâ ayidu varahâ-
11. na holana pâlisi koṭṭevâgi
12. nînu ninna makkaḷa makkaḷa pâraṃ-
13. pariyâ anubhavisikoṇḍu baru-
14. vudu śrî śrî.

*Note.*

This records the grant of a dry field of the annual value of 5 varahas in the village Chikkachauṭi to Gauḍa Basappa of the same village as *sattigemânya* by Dêśayi Guttaḷa Lachapagauḍa in recognition of the services the donee had rendered by protecting the children of the donor during an attack of the village Chauṭi by enemies. This stone seems to be copy of a letter written to the donee. It is dated 1st lunar day of the dark half of Vaiśâkha of the year Virôdhikṛit. The date is not verifiable.

### 90.

On a stone set up in a lane in the village Eṇṇekoppa in the same Hobali of Ānevaṭṭi.

Size 2′—9′×1′—9″.

Kannaḍa language and characters.

1. namas tunga-śiraś -chumbi- chandra-châma-
2. ra-châravê trailôkya-nagarârambha-mû-
3. la-stambhâya Śambhavê svasti śrî jayâbhyu-
4. daya nrupa-Śâlivâhana-śakha va-
5. ruśa 1628 neya Pârththi-
6. va-samvatsarada Jyêshṭha śu llu
7. śrîmatu Dêsâyi Guttaḷada
8. Hanumantagauḍaru sukhadinda
9. râjyavan âḷuttiralu Târaṇa-samvatsara-
10. da Puśya ba 9 llu nirûpa Huruḷi-po-
11. ṭṇada sîme-voḷagaṇa Kopada Mari Basapagauḍa-
12. rige kudure-dâṇi-bage teruva bhûmi voḷa-
13. ge pâlisi-koṇḍadu ga 3 vara-
14. ha yidakke sthaḷa kallu-maṭṭe-hola bîja-
15. vari kha || 2.

*Note.*

This is a similar to No. 87, the only difference being that the donee is here named Kopada Mari Basapagauḍa and the date of the inscription is the bright half of Jyêshṭha in the cyclic year Pârthiva, Śaka 1628 and that the date of the nirûpa is 9th lunar day of the dark half of Pushya in the cyclic year Târaṇa. Pârthiva is however equivalent to Śaka 1627 (A.D. 1705).

91.

On a stone standing in the backyard of the house of Mallikârjunagauḍa of the village Eṇṇekoppa in the same Hobali of Ânevaṭṭi.

Kannaḍa language and characters.

1. svasti śrî Sukla-samvatsarada
2. Mârgasira suddha 13 lu sâmantâ-
3. dhipati Bammeyanâyakaru parise-
4. ya mêle bandâga Dêvayana maga
5. Haragâvuṇḍa palaran iṟidu . . . .
6. surasatiya . . . . . . . . . . . . . . . .
7. . . . . . . . . . kuyidaru . . . . . . . . . . . .
8. . . . . . . . yanu . . . . . . . .

*Note.*

This is a vîragal set up to commemorate the death of Haragâvuṇḍa, son of Dêvaya, after slaying many in a fight with Bammaya Nâyaka and his followers, when they made an attack on a religious congregation. (*parise*).

92.

On another stone in the same place.

Size 1′—6″×1′—2″.

Kannaḍa language and characters.

1. svasti śrî Siddhêśvara-devara keyge anyâ-
2. yavaṃ chintisidange Gangeyalu
3. sâyira-kavileyumaṃ Brâ-
4. mhaṇarumaṃ konda pañcha-mahâ-
5. -pâpada lôkakke . . . . . . . . . .
6. . . . . . hôharu . . . . . . .

*Note.*

The inscription is a proclamation stating that the field on which the stone stands is the property of god Siddhêśvara and cursing those who misappropriate it.

93.

On a stone under a tamarind tree in the village Kammanahaḷḷi, in the same Hobali.

Size 5′—0″×2′—6″.

Kannaḍa language and characters.

1. śrimat paramagambhîra-syâdvâdâmôgha-lâñchhanam jîyât trailôkyanâthasya śâśanam Ji- . . . . . . . . . . . . . . . . . sanghôdbhave . . .
2. . . . . . śrîmati Mûla-sangha . . . . . . . . . śubhê-Deśîgaṇê. . . . . . . . . kaivalya-janmâvanih
3. . . syâdvâdâri-nagâśani . . . . . . Kaliyugê . . . . . . . . .
4. . . . . . bhayachandra-karuṇâ . . . . . . śôbhatê . . . . . . . . .
5. . . . . . . Buḷḷapa . . . . . . . . uchita-dânadoḷu . . . . . . . yintu sukha. . .
6. . . . . Jinapada-sêveyoḷ . . .

7. Jinêśvara-nâma . . . . manadoḷ . . . . . . . . . . . Buḷḷapam
8. . . . . Prabhava-samvatsara . . . . dêvâla
9. mâḍisi . . (â) hâradânakkam.

*Note.*

This is a Jaina inscription containing 9 lines in each of which many letters are effaced. It seems to record the construction of a temple in the year Prabhava by Buḷḷappa and of provision made for food-offering for the god set up in the temple.

**94.**

On a 1st vîragal set up in front of Śiva temple in the same village Kammanahaḷḷi.

Size 3′—0″×1′—6″.

Kannaḍa language and characters.

1. svasti śrîmatu Vîraballâḷa-dêva-
2. varshada Krôdhana-samvatsarada Chai-
3. tra su 10 Brihavâradandu śrî-
4. matu . . . Bêḍara . . . . gauḍa
5. Bîramagauḍi mahâ-satiyâ-
6. daḷu . . . . . mangaḷa śrî śrî.

*Note.*

This is a stone set up to commemorate the sati performance of Bîramagauḍi, wife of . . . . . gauḍa(. name effaced) of the tribe of Bêḍas on Thursday 10th lunar day of the bright half of Chaitra of the cyclic year Krôdhana during the reign of the Hoysaḷa king Vîra Ballâḷa.

**95.**

On a 2nd vîragal in the same place.

Size 3′—0×1′—6″.

Kannaḍa language and characters.

1. svasti Śukla-samvatsaradandu . . Sêna-kuḷa-tiḷaka
2. . . . nâḷprabhu . . . . Yêchagavuṇḍa
3. . . . . . kaḷḷaru . . . kombâga kaḷḷaran iṟidu
4. svargake sanda âtana madavaḷige . . . . .

*Note.*

This also records the sati performance by the wife of Yêchagavuṇḍa, an ornament of Sêna family and chief of some nâḍ, on his death in a deadly fight with robbers.

**96.**

On a fragment of stone lying in the Kuṇikeppara forest in the same Hobali of Ānavaṭṭi.

Size 2′—9″×1′—6″.

Kannaḍa language and characters.

1. svasti samadhigata-pancha-mahâ-śabda mahâ-maṇḍa-
2. ḷêśvara Banavâse-puravarâdhîśvara . . . .
3. . . . . Madhukêśvara-dêva-pâdârâdhaka śrîmatu

4. Rêchadêva . . . . âḷu . . . . .
5. . . . . halabara kondu tuṟuvam maguḷchi . . . mârvvala-
6. vam taḷtiṟidu meṟedu suralôka-prâptanâda âtana
7. makkaḷu Dommayya Kallayyamgaḷu kalla nilisidaru mangaḷa
8. mahâ śrî śrî.

*Note.*

This is a memorial stone set up by Dommaya and Kallayya, two sons of . . . . . to commemorate the death of their father (name effaced) in a cow-raid during the reign of Rêchadêva, worshipper of god Madhukêśvara, and lord of Banavâsi, entitled to five drums (titles indicating a feudatory Kadamba king).

## 97.

On a fragment of stone lying in a tank close to Ânjanêya temple in the village Hanche in the same Hobli of Ânevaṭṭi.

Size 2′—6″×1′—3″.

Kannaḍa language and characters.

1. svasti śrî prithvîvallabha mahâ-râjâdhirâja-paramêsvara pa-
2. rama-bhaṭṭâraka Satyâśrayakuḷa-tiḷaka Châḷukyâbhara-
3. ṇa śrîmat Tribhuvanamalla-dêvara vijaya-râjyam u-
4. ttarôttarâbhivriddhi-pravarddha-mânam â chandrâ . . . .
5. baram saluttumire . . . . geṟeya śrîmatu
6. Perggaḍe Boppadêvam Hanchiya mutti kâdutti-
7. ralu . . . Râmiseṭṭi . . . . bandu kâdi
8. palaram kondu suralôkake sandam jitêna
9. labhyatê . . . . . surânganâ . . . . .
10. kâyê kâ chintâ maraṇê raṇê.

*Note.*

This is a memorial stone set up to commemorate the death of Râmiseṭṭi in a war with the illustrious Perggaḍe Boppadêva when he besieged the village Hanchi during the reign of the western Châlukya king Tribhuvanamalladêva. The inscription ends with the usual verse in praise of battle.

## 98.

On a stone behind Ânjanêya temple in the same village Hanche.

Size 3′—6″×2′—6″.

Kannaḍa language and characters.

1. svasti śrî Satyâśraya-kuḷatiḷaka
2. . . . . Tribhuvanamalladêvara
3. . . . . târambaram sa . . . . . . . . . . .
4. ya magam Bettige Sivayyam vyavahârake hôha-
5. lli Kaḍahada dâriyalu kaḷḷaru bandu
6. tâge taḷtiṟidu suralôka-prâptanâda.

*Note.*

This is a vîragal commemorating the death of Bettige Sivayya who died in fighting with robbers, while going on his way to some place for trading purpose during the reign of Châlukya king Tribhuvanamalla.

## 99.

On the first stone set up in front of the same temple.

Size 4′—0″×1′—8″.

Kannaḍa language and characters.

1. svasti śrîmatu Kaḷachuriya-bhujabaḷa-
2. chakravartti Tribhuvanamalla Bijjaḷadêva-varisha-
3. da 11 neya Vyaya-samvatsarada Âshâḍha suddha
4. chaturdaśi Mangaḷavâradandu Hancheya
5. Bammiseṭṭiya magam Madiga Haryammarasaru
6. muttiralu kaḷḷanâyakaru bandu tâgidandu nûki
7. svâmi . . . . . vesadi alagam kitt âḷdana kâdu kon-
8. du taḷtiṟidu suralôka-prâptan-âda.

*Note.*

This is a memorial stone commemorating the death of Madiga son of Bammiseṭṭi of Hanche, at the hands of robbers, on Tuesday 14th lunar day of the bright half of Âshâḍha in the cyclic year Vyaya in the 11th year of the reign of Kaḷachurya king Tribhuvanamalla Bijjaḷadêva.

## 100.

On a 2nd stone at the same place.

1. paḍeyoḍe Boppam tanna kudure nelavûri . . . . .
2. . . Bandaneya . . . yoḍeya sûṟegoṇḍa
3. puyyala kêḷdu kali nillade paridu tâgida Hancheyarjunan âgaḷu
4. maled-ari malla-yuddhadalu Bâguliḷigara Gauḍa-
5. maya taḷudiṟidu bidda Mallayam nalinalidu-
6. yid achharasiyar âgaḷu ll svasti śrîma-
7. ch Châḷukya Vikrama varuśada 5 neya Prajâpati-sam-
8. vatsarada Puśya bahuḷa dasami Guruvâ-
9. radandu suralôkakke sâridaṃ.

*Note.*

This is a memorial stone set up to commemorate the death of Mallaya in a *mallayuddha* with Bâguḷigara Gauḍamaya on Thursday 10th lunar day of the dark half of Pushya of the cyclic year Prajâpati in the 5th year of Châlukya Vikrama Era, when Boppa, an Arjuna of Hanche left his fallen horse along with his army and marched alone on hearing the noise made by the enemy while plundering the village Bandane. The figure 5 in the inscription may be a mistake for 15 and 15th year of Châlukya Vikrama era (1091 A. D.) corresponds to Prajâpati.

## 101.

On a stone set up in grant of Durgâ temple near the village Hire Mâgaḍi.

Size 4′—3″×2′—3″

Kannaḍa language and characters.

1. svasti śrîmach Châḷukya-Vikrama-varisha . . . . .
2. samvatsara Mârggaśira . . . vâradalu
3. Mêlâḷa . . . . . . . . . . . .

4. ya Bêḍanâyakaru guḍḍaman êṟi hôhâga
5. Andige Mâdayan iṟiye sattu sura-lôka
6. . . . . . śrîmatu Giri . . .
7. Nâchiyaṇa . . . nilisida mangaḷa ma-
8. hâ śrî śrî.

*Note.*

This records the death of Andige Mâdaya in fighting with the Bêḍas while they were ascending a hill. Giri Nâchiyaṇa is stated to have set up the vîragal in memory of his valour. The inscription is dated in Châlukya Vikrama era but the number indicating the year is effaced.

**102.**

On a stone standing in a wet field near the village Gangavaḷḷi in the same Ânevaṭṭ Hobli.

Size 2′—3″×1—0″.

Kannaḍa Language and characters.

1. ûra mahâjanaru
2. Śôbhakṛitu samva-
3. charada Mâga śu 5 lu
4. śrî Âślâyana-sû-
5. trada Kâśyapa-gô-
6. trada Mariyapabha-
7. ṭṭarige umbaḷi ko-
8. ṭṭadu yidake tapidavaru
9. tâyige tapidavaru śrî

*Note.*

This records the gift of some land as *umbali* to Mariyappabhaṭṭar of Âśvalâyana sûtra and Kâśyapagôtra on 5th lunar day of the bright half of the year Śôbhakṛit by the mahâjanas of the village. The usual imprecation follows. The date is not verifiable.

**103.**

On a stone lying in a disused well in the jungle to the south of the same village Gangavaḷḷi in the same Hobli.

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśraya śrî prithivî-vallabha mahârâjâdhirajâ-pa
2. ramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷatiḷaka Châḷukyâbharaṇa śrîma-
3. t Tribhuvanamalladêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddha-mâna-
4. m âchandrârkkatârambaram saluttumire svasti yama-niyama-svâdhyâya dhayâ-
5. na-dhâraṇa-maunâ-nushṭhâna-japa-samâdhi-śîla-guṇa-sampannaru । chaturv-vêda . . . .
6. ta sakaḷa-śâstra-pravîṇa . . . yajña-dîkshitarum satya-śau-
7. châchâra-châritra-niḷayarum . . . . . . . . (bha) ya-lôbha-durlabharum । chatus-samaya-samu-
8. ddharaṇarum prabhu-mantrôtsâha-śaktitraya . . . bhitarum âśritajana . .

9. . . . bhivânchhita-phaḷa-pradarum | śaraṇâgata-vajrapanjararum śrîma-
d anâdiyagrahâ (ra)
10. . . . nâḍa Jâgaḷeya prabhugaḷu samastaprajegaḷuvirddu svasti sa-
11. masta-bhuvana-jana-vikhyâta-pancha-sata-vîra-śâsana-labdhânêka-guṇaga-
ṇâḷankarum . . . Vîra Baḷam-
12. ju-dharmma-pratipâḷakarum . . . . . bhadra-vamśô-dbhavaru Bhagavatî-
dêvî-labdha-va-
13. ra-prasâdarum . . . Ainûrvvargge
14. Śivapâdasêkhara parabaḷa-sâdaka Telunga-vamśôdbhava prithvîśvaranappa
Bîya Baḷe-
15. gâṛaseṭṭi śrîmach Châḷukya-vikrama-varshada 2 neya Dundubhi
16. . . . kalla . . koṭṭa bhûmi . . . . . .

*Note.*

Several words in this inscription are effaced. The record belongs to the reign of Châlukya king Tribhuvanamalladêva (with the usual titles) and registers the grant of some land to the Five Hundred Vîra Baṇanjus (merchants) by Bîya Baḷegârasetṭi, a worshipper of God Śiva and a descendant of Telunga-vamśa in the presence of the prabhus and inhabitants (Praje) of the agrahâra village Jâgaḷe, who are described as observing yama, niyama and other yoga practices, well-versed in the four Vedas and all sastras and in the performance of sacrifices, abodes of honesty, purity, and character and unknown to greed, up-holders of the four religions, (Buddhism, Jainism, Vaishnavism and Saivism) ; possessed of the three attributes of royal power namely capacity to rule, to give advice and to carry on war with energy, liberal to dependents and defenders of those who seek their protection.

The date of the grant is given as the year Dundubhi, 2nd year of Châlukya Vikrama era. But the 2nd year of Châlukya Vikrama era is Pingala, A. D. 1077. The nearest year Dundubhi is A. D. 1082, five years later.

104.

On a stone lying near a rice field below the hill Giṇivâla in the same Hobli of Ânevaṭṭi.

Kannaḍa language and characters.

1. svasti śrî jayâbhyudaya śaka
2. varusha 1374 nêya Âñgîra-
3. sa-samvatsara Mârgasira a-
4. mâvâse Âdityavâradandu śrîma-
5. tu Chandraguttiya gavuḍa-
6. ru Nellikoppada vûramun-
7. de gade o || o aḍake-tôṭa sahita-
8. vâgi tamma kula-svâmiya
9. nandâ-dîpakkendu samarpisi-
10. daru idake tapidavaru tamma
11. tâyige tapidavaru śrî śu-
12. bham astu.

*Note.*

This registers the gift of a plot of wet land in an arecanut garden in the village Nellikoppa for lighting a perpetual lamp before their family god (not named) by the gauḍas of Chandragutti on Sunday the new moonday of Mârgaśira in the year Ângirasa, Śaka 1374 corresponding to Sunday, December 10 A.D. 1452.

## 105.

## BOMBAY PRESIDENCY.

### NORTH CANARA DISTRICT.

On a stone standing on the site of a Jaina basti close by Nagaragêri in Gêrsoppe, Honnavar Taluk.

Size 4′—6″×3′—0″.

Kannaḍa language and characters.

1. śrîmat parama-gambhîra-syâd-vâdâmôgha-lâñchhanam । jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ‖ śrî Jambûdvî-
2. pa-madhya-sthita-janasara . . . ramaṇa ravâbhyamkṛita-śrîyar . .taddhara . .Jinapada-padma-bhṛinga . . stambhita. . . jâyâtam-pattanam-tyakta-pankam
3. . . . Traividyavallî . . muka sulabha râramya . . sthita Jinêndra-pâdayu-ga-padma-bhṛingâ samsâ-
4. ra . . mâbdhi . . . teseda . . . . . . dudubhûn-narên-
5. drah(?) tadîya-vamśôdbhava Mangabhûpô sâhitya-Lakshmî . . . bhâbhâti Lakshmî Jinamandirêshu kâmam kâmita-dâyakah kana-
6. ruṭ Kandarpa-sarva-priyah kalyâṇa-kalanâ-nanta . . . . śrî Manga-bhûpasya Jinêndra-pâda-dvaya-padma-gandha-miḷad-bhṛingô bhavat santataṃ
7. tadîya-vamśa-sambhûtah Kêśavâkhyah kshitîśvarah vaśîkarôti sahasâ vandi-gêhêshu sampadam . . . . mupâsitum bhavatu tê gâtraṃ hi-
8. mâdrîkritam । śrîmat Kêśava-bhûmi-pâla-charitam śrutvâ stuvan kinnaraih tôshâ-kampita-śambhu-mauli-viḷasad-Gangâ-tarangâspadam âśrayâśô da-hatyâśu svâśrayam svatanâtha sâ (svîya tejasâ)
9. Kêśavêndra-pratâpâgnih nâśrayam tâpayatyahô। Kêśavêndra-guṇân vaktuṃ kôvâ śaknôti paṇḍitah âkâśa-sthita-nakshatra-gaṇanâ kêna muchyatê ‖ Varddhamânânvayôdbhavê nirdhûtâśrita-
10. daridrê nijapati-niyamântardhi-yute Honnà-barasi viśuddhâtmike Ânevaḷige tilakam enikkum 1 â- Honnabarasiyarasaṃ śrî Haivanripaṃ Jina-kramâm-buja-bhṛingaṃ bâhubala-nirjita-ri-
11. pu-bhûpam sâhasa-samudran abhinava-kâmaṃ । tayôr abhûn nirmala-Jakka-barasî nutâ suśîlâ Jinabhakti-yuktâ tañchôpayême vara-Mangabhûpô jâmâtṛi-varyô bhuvi Hai-
12. varâjah anindâd api nirgantuṃ bhîravah khalu yôshitah Manga-bhûpâla-kîrtis tu kâminîvâti-langhinî tayôr abhûtâm Jinanâtha-namrau mâtrâ punîtâ-khila-Jaina-la . . .
13. dhâtrîva Haivaṇa-śrî . . . Mâbaḷarasî samûrjitâbhvânayutâ suśîlâ śrîman-namra-niḷimpa . mauḷi-viḷasan-mâṇikya . . . . tsarpa-dyuti-pâda-padma-nakhara śrî Pârśvanâ-
14. thênatu kâmaṃ Mangarasâtmajô guruguṇa-śrî-Haivaṇâkhyô bhavat . . Jaina-yôgi-nikarar sâhitya-ratnâkarar śrîmad Dhâtru-nitambinîva nitarâm . . . . nṛipâlamkritâ bhû-
15. mau bhûriguṇôja-bhâskara-lasat-pratyagra-bhâsânvitâ kâmaṃ Manganṛipâ . . . gurudayâ-dêvî . . . śrî Mâbalâmbâ . . . sudhâsûti-dyuti pratyahaṃ l kaṃ l
16. â-Mâbaḷarasiyarasam bhûmîśa-vinamra-pâda Kêśavabhûpaṃ Kâmâri-bhasi-ta-mastaka-sôma-dyuti-kîrti kô . . . . . . suralôkada surataruvina guru-pha-

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17. lamam meddu triptiyillade surarum dhareyôl bhûsurarâdaru vara-Kêśava-bhûpa-Kalpabhûja-spriheyim bhâti . . . kîrtyâ śrî Kêśava-kshmâpatir-apa-
18. râmbudhi-tîragâ Jinapati-śrîpâda-padmânatâ bhûmau bhâvi-Jinêndra-chandra-vilasach-châritranu . . . . . . . râgôdayâ samsâra-sârôdayâ ।
19. tryabdhya-gnyaika-samanvitê śaka-krite śrî Sârvarîvatsarê Mâghê mânita-pañchamî-tithi-yutê । śrî saumyavâre site pakshe . . . . Âdirâja-vanitâ Dharmâbhidhâne purê kâmam kârayati sma
20. Jakyabarasî Pârśva-pratishṭhâm mudâ । anantaram । Nagirada râja Honnara-san anvaya-vârdhige chandram sale tâm sogayipa Haive-bhûpanaḷiyam kalikâlada
21. Karṇan embar î-jagadalu Mangabhûvarana bândhave Tangaledêvi-nandanam nagemogadâ Kalpabhûja Kêśavarâyanu kîrti-vallabham । kam । antâ Nagirada râja-
22. ra santânâbdhiyoḷu Lakshmî-Mâṇika-dêvî-kântan enip Ambîrâyamge Kantu-vinantudayisirda Sanganripâlam sangavidûra Kshêmapura-tîrtha-Jinêndra-napâda-
23. padmakam Sanganajîyan âtmajanu Amba-mahîśana putra Sangamam . . . . . . . tanna manamolvantî-dharmava mâḍi pûrvadoḷ pingida dharma-vella-
24. vanu pâlisidam ravichandraruḷḷinam । ant âdharma-pratipâlaka-nenipa śrî Sanga bhûpâlam sukhadim râjyam geyuttiralû yiḷeyoḷu yiḷeyoḷu Kuntaḷ-anâḍu karam ranji-
25. se paśchimanâḍu dêśadoḷ kaḷave vâpî kûpa nadî-mâmaranim panasîḷe bâḷeyim bâḷeyim baḷasikoṇḍu kôka-mithuna- modalâgiralalliy âravegaḷa naḍa-voppu
26. vî puravan âḷuvan Ajjanripâlan embavam l Yirundûra-dhipati tâm kara-moppuva aḍiyara-baḷiyim karam esevanu Tammarasa . . . . yaḷiyam kîrti-
27. vettan â Tammarasam । â Tammarasan-agrajeya tanûjam dharc-yoḷ Irumdûra bhûsura-nuta Kallarasan-anuje Tangadêvige varanenipa Haiveyarasana vara-putram Pa-
28. dmaṇarasa Jaina-pada-bhaktam । â-Padmaṇṇarasanû âtanagraje Jakkala-dêviya . . tande Haivaṇṇarasaru Pârśvatîrthêśvara . . . . . mâḍida-nityapûje-
29. âhâradâna-modalâda (vu) mellavam purô . . dige salisi munnina dharma-vellavam neremâḍi baḷikka tannoḷu sannuta-buddhi puṭṭe Jinêndran abhishêkavu nitya-pû
30. janam munnesevanna-dâna-modalâdavanum piridâgi mâḍi . . . triptiyin-dolidu Padmarasam mige koṭṭa vrittiyam । śrî Pârśvatîrthêśvarada śrî kârya-
31. ·kkeyû anga-bhôga-chayityâlayada jîrṇôddhârakke dhârâ-pûrvakavâgi koṭ-ṭantâ vrittiya vivara Haivaṇṇrasaru tâvu mûlavâgi âḷutirda Koṇuvaṇiya-
32. li Kangana kuḷiya hanneraḍu mûḍe Sunige sîme mûḍalu Abhinaseṭṭiya hittila gade tenkalu haridu kôḍi gaḍi paḍuvalu Tammarasara hosa-gadde-yalu yikkida kallugaḍi
33. baḍagalu Hîleyabhâge gaḍiy intî chatussîmeyimdoḷaguḷḷa kaḷaveya samasta-vritti Padmarasaru tâvu mûlavâgi âḷuttaidda Honnamana kereya
34. . . . mêle yetti Honnâbarada nâlkuvare honnanû tamma amma Tangala-dêviyarige puṇyârtha parihâramâge biṭṭudu Haivaṇṇarasaru ta-
35. mma manah-pûrvakavâgi koṭṭu sarvamânyavâgi mûla-sthaḷavâgi tâvu âḷuttam yirdu . . . . yaḍeya majjana vrittige gaḍi mûḍalu hoḷe tenkalu hoḷe gaḍi paḍuvalu
36. . . . . . . . . . .
37. . . . . samasta-vrittiyanû âhâra-dânakka-vâgi yâ-Chandrârkavâgi
38. dhârâ-pûrvakam mâḍi koṭṭaru mattu âhâra-dânakke yâ chityâlayada . . griha.

*Note.*

This records a grant of a plot of land valued at 4 honnus (boundary described) by Padmaṇṇarasa for the service of God Pârśvatîrtha and for the repairs of the temple for the peace of his departed mother Tangaladêvi. Provision for the worship of God Pârśvatîrtha is stated to have been made by Padmaṇṇarasa, his elder sister Jakkaladêvi and the donor's father Haivaṇṇarasa. Padmaṇarasa, the donor, is described as the son of Haivaṇarasa, husband of Tangalêdêvi, who is said to be the sister of Kallarasa of Irundûr, the son of the elder sister of Tammarasa, chief of Iravundur, who is stated to be the son-in-law of Ajja king of Kuntaḷanâḍu. Ajjanṛipa is stated to be the contemporary of Sangabhûpâla (Sangama) who is said to be the son of king Amba and to have maintained the religious charities made by his ancestors. King Amba is stated to be son of king Sanga (or Sangaṇa) who is said to be son of Ambîrâya and his wife Mâṇikadevi and descendant of KingKêśava, son of Tangaladêvi, a relation (bândhave) of Mangabhûpa. Kêśava is also said to have married Mâbaḷarasi, sister of Haivaṇa, and daughter of Manga. Manga is said to have married Jakkabarasi, daughter of Haivaṇa and Honnabarasi.

The grant is dated Wednesday 5th lunar day of the bright half of Mâgha in the cyclic year Śârvari, Śaka 1343 corresponding to Wednesday 8th January A. D. 1421.

**106.**

On the back of the inscription in Kaḍê-basti near Nagaragêri-basti in Gersoppe.

Kannaḍa language and characters.

1. Kêsava kuḷi mûḍe 12 Honnûrali Nangemakke 10 mûḍe Yiḷeya Muddâ 7 mûḍe te-
2. ṟegâgi mêlâdaru â honnina-dânakke Mâgoḍâseya arekâra Sivadêvaya.

*Note.*

This merely gives the names of some plots of land in connection with some grant. The name Arekâra Sivadêvaya of Mâgoḍâse occuring at the end of the inscription is probably that of the donor.

**107.**

On the pedestal of god Mûḍêjina close to Nagaragêribasti in Gêrsoppe.

Kannaḍa language and characters.

Ghanaśôka-valî-manjuḷa-Dêśigaṇa Lalitakîrtti-muni-sûnôh śrî-Dêvachandra-sûrêr upadêśân Nêmi-jina-ḃimbam ||

2. ślokah || Ojaṇa-śrêshṭhi-putrôśau Kallapa-śrêshṭhi-pungavah akârayat sutô yasya Mâbâmbâ-garbhajôjaṇah ||

*Translation.*

This image is caused to be made by Ajaṇa, son of Kallapa-śrêshṭhi and Mâbâmbâ, Kallapaśrêshṭhi, being the son of Ojaṇa—under the instructions of Dêvachandrasûri, disciple (son) of Lalitakîrti of Dêśi-gaṇa and Ghanaśôka-vali.

**108.**

On a 1st inscription-stone by the side of Vardhamânabasti near Nagaragêribasti in Gêrsoppe.

Size 6′—0″×2′—9′.

Kannaḍa language and characters.

1. śrîmat parama-gambhîra-syâdvâdâmôgha-lañchhanaṃ jîyât trailôkya-nâthasya śâsanam Jina-śâsanaṃ śrîmad dêva-

2. Jinêndrâya tasmânanta-mahâtmanê sarva-bôdha-viśishṭâya bhavyâḷi-kumudêndave taṃ vaṁde Dêvadêvaṃ suruchi-
3. ram anaghaṃ châru-kaivalya-nêtraṃ nityaṃ nirvâṇarâmâ-kucha-vilikhat-kâśmîra-râgaṃ varâṅgaṃ tungaṃ Dêvêndrâ-namra-pâ-
4. daṃ guṇa-vilasad anantaṃ svabôdhâtma-tatvaṃ mâṅgalyaṃ bhavya-sârthaṃ nihata-Manasijaṃ navya-dharma-svarûpaṃ ǀ idu
5. Jambûdvîpam aṃtâ Bharata-vishayadoḷ paḍuva Mêrusirda . . pada-pind â-Mêruvim dakshiṇade Tuḷu Kongindav î śuddha-
6. dîpaṃ mudadiṃ . . . tengu . . vaḷi panasam nadî-tîradoḷ kaungu jambû sadanam chelvâgi tôrkkuṃ
7. . . . biḍâra hasti-samûhaṃ ǀ â Tuluvâ-dhîśa-ramaṇi . . vadana-mâgi tôrpudu nayadim nîtiyuta Gêrasoppe sôli-
8. sutirpudu vibhavadimdâv Amarâvatiyaṃ ǀ antâ Nagiriya râjyak adhî-śvaranenisida Marulayarasar-anvaya-sampradâyadâ-
9. yadiṃ banda kîrtige jayastaṃbhanenisirda Haivebhûpâḷana pratâpaventene sândra . . dêbha-kundôdgama-kumudana-
10. maḷa-mallikâ-phulla-mukhya-bṛindaṃ Gangâ-taranga-taraḷa-harahâsaṃ târa-nîhâra-hâraṃ sandirdî Chârukîrti . . .
11. prasavad-anunaya-vembina . . . mâḷpudu śrî Haive-bhûpâḷana nija vaśa-maṃ baṇṇisal ballanâ-
12. vaṃ Dakshiṇa-maṇḍaḷika . . . nijanivâsa . . . . sallakshaṇa râjarâja-kaṭakamgaḷa sûreyan â-
13. yade Toṇḍa-maṇḍaḷa-bhûpara mandi rakshisu rakshisu Haiverâja venutirpu-du . . . .
14. naḷiyade nôḷpaḍaṃ mâvaniyankakâṟarati-chakrada hasta-parâkramânkan î Haiva-nṛipâḷa chitra-ya-
15. śô . . . . ninnaya dundubhi-tâḍanangaḷim jâvaḷi-śabdadim paridu dûradi sancharisuttamirpudâ . .
16. . . . yeseva râja-hṛidayangaḷu bhinnagaḷâda vadbhutaṃ ǀ śrîmad dêva . . . . guru-guṇâdbhuta-Mahânâgêndra-pañchâ-
17. sya . . . . sandirda hâsada vaihâḷi mahâ-ḍâkinî-nâmôpadravam ellavaṃ . . . śrî Pârśvatîrthêśvarâ-
18. vâsamaṃ śrîmad Anantapâlangîge nityaṃ dîrghâyumaṃ śrîyumaṃ antâ Nagiriyapura-varâdhîśvaraṃ mâsâ . . . .
19. vaniyaṃkakâṟa mâvange-maleva râyaragaṇḍa śivasimhâsana-chakravartti para-sâḷuvadaḍḍa-vibhâḍa kaligaḷa mukhada . . . .
20. samyakta-chûḍâmaṇi vasanta-râjya-châturvarṇyakke . . . haḷuva râyara gaṇḍa Haive-bhûpâlaṃ sukha-sankathâ-vinô-
21. dadim râjyaṃ-geyyuttiralu â-Gêrasoppeya mahâjanamgaḷa guṇamgaḷen-tendoḍe ¦¦ vri ¦¦ adaroḷu nânâ-jâ-
22. ti-paradar-agraṇî samyaktarâd î Jainar paḍevar Jaina-mârgâśraya-jalanidhi-samvardhita-pûrṇachandrar mudamam krôdhâdi-
23. mû mâdudgha-perkuḷan ivar biṭṭu . . . . . râdar . . . . mukhyamâda-dhipan akhiḷa-kaḷâ-vallabhar kîrti-vettar aṃtâtâ
24. mâdaṇḍâdhipagaḷa . . . sahajâta-kula-kshatriyarâd arasugaḷanvaya-mentendoḍe svasti samadhigata-pañcha-mahâ-
25. mahima-prasiddha-mâda Banavâsi-pura-varâdhîśvarar vaijayantî-Madhukêś-vara-labhdha-vara-prasâda mṛigamadâ-môda Gôkarṇa . . . . .
26. Mahâbaḷêśvara-divya-śrî-pâda-padmârâdhakaruṃ parabaḷa-sâdhakaruṃ harasi-baruvara śûla nigaḷankamalla chaladankarâma râya-
27. ragaṇḍa sâhasamalla gaṇḍara-ḍâvaṇi satya-Râdhêya sâhasôttunga śaraṇâga-ta-vajra-panjara paśchima-samudrâdhi- patiyappa Haive-
28. kshatriya-kula-kamalavana-mârtâṇḍa para-nṛipa-tâmarasa . . . . pûrṇa-chandranenisida Basava-dêvarasaru . . . . dêvarasara

29. râjyalakshmiyenisida Chandrapuravemba paṭṭaṇadoḷu râjyam-geyyuva kâladoḷu â arasugaḷige paṭṭavardhana-bâhattara-niyô-
30. gigaḷ Jinasêvyanuṃ triśaktibalayutanum shaḍguṇa-samarthanuṃ râja-kshatriya-châtur-danta Sômêśvaradaṇḍanâyaka-
31. na anvayada kîrtiyentendoḍe śrî Sôma-daṇḍa-putranu bhâsura Kâmaṇṇa-daṇḍanâyakan enipaṃ sâsana-chakra-
32. varti dharma-dhâraka sâmantaṃ kîrti-vettan amaḷa-charitraṃ śrîmat Sômaṇadaṇḍanâyakange kâmârtha . . . tâvu puṭṭidar śrîmad Râmaṇa-nemba Heggaḍeya-
33. suvemb î-putra-samsêvyakam Râmam puṭṭida . . . Daśaratha-sâmarthyadi . . . . y Aparâjitâ-ramaṇigam sâhitya-ratnâkaram antâ
34. Râmaṇanemba heggaḍe Râmakkange tâm puṭṭidaṃ Sântaṃ Yôjaṇanambi-putran enisal Kuntîdêvi samantu
35. śrî Pâṇḍurâjange tâṃ śântam Dharmajanentu puṭṭida vol â samya-ktva-ratnâkaram antâ Yôjaṇaseṭṭiya janani Râmakkananvayam entendoḍe
36. vasudheyoḷu negaḷte . . . asamaiśvarya-sampannaruṃ dâna-guṇa-sampanna-rumappa Nambiseṭṭiyara tamma seṭṭi- sahô-dararenisida Ma-
37. lliseṭṭi Honnapaseṭṭi . . . guṇâḍhyaruṃ Jaina-jana-bândhavaruṃ â-seṭṭaroḷage mahâ-ghananenisida â Honnapa-seṭṭi
38. . . . . . . . . . . . . . . .
39. . . . . . . śakakâla . . . sâvirada munnûra (The remaining 6 lines cannot be deciphered).

*Note.*

This inscription is imperfect, the last portion being effaced. This seems to record some grant made by Honnapaseṭṭi, brother of Nambiseṭṭi to whose family belonged Râmakka, mother of Yôjanaseṭṭi and wife of Râmaṇa. Râmaṇa is said to be the son of Sômaṇa-daṇḍanâyaka, and brother of Kâmaṇṇa-daṇḍanâyaka. Sômadaṇḍa-nâyaka, was one of the generals under Basavadêvarasa, ruling in Chandrapura in the west coast, and belonged to the Kshatriya family of Banavâse?, during the reign of Haiveyabhûpâla, king of Gêrasoppe. The inscription is dated but the details of date are gone, only the words 1,300 Sakakâla (A.D. 1378) are visible.

## 109.

On a 2nd stone set up near the same Vardhamânabasti in Gêrsoppe.

Size 4′—6″×3′—3″.

Kannaḍa language and characters.

1. śrîmat-parama-gambhîra-syâdvâdâ-môgha-lañchhanam jîyât Trailôkya-nâthasya śâsanam Jinaśâsanam ǀ Nagiriyadêśa-vemba lalanâ-mu-
2. khakke vesedirpî Gêrasoppege vara sejje-kâṟa sale daṇḍigeya chhatra su-châmarâḷi-yim bagevuge tôrpa Haive-nṛipa Râmakaṃ . . . Bamma-pu-
3. tran Obbaṇam negaḷe sannutanâda Jina-chaitya-Jinâlaya-mandiramvaraṃ Kaliyugadoḷ mahâpurusha Yôjaṇa tanna mangaḷa . . . . .
4. maṇa samavendu bhâvisi nitânta . . sthânamaṃ Jinâlayamgaḷaṃ sale mâḍi gôpura-sumanôhara . . . . vichitra . . . . vaḷayam Ananta-nâthana pati-
5. ya . . . dêm kṛitârthanô ǀ antâ Yôjaṇaseṭṭiya prâṇavallabheyâda Râma-kkana guṇamgaḷ entendoḍe śrîmatu san . . . . .
6. tanâthana padâmbu-bhṛinganu Yô-
7. jaṇaseṭṭi pra . . . . . ninibaru
8. lânga . . . ramya . . . . gôtra-chin-
9. tâmaṇi pârthiva . . ttapamene . . . . . . . . . .
10. -doḷ satya-dhîrôdâtta . . . . . . . . . .

11. seva Râmakan oppidaḷî dharitriyoḷu
12. pati-bhakte śîlavati bhûnuta-châru-chari-
13. tre sakaḷa-jîva-dayâpare santata-chaturvvi-
14. dha-dânadoḷ atinipuṇateyind esedaḷî
15. Râmakkaṃ I Jinamata-vâkyadoḷu
16. . . . . sale Jina-râja-padâbja-bhṛinge tâṃ jananuta châru-
17. sîle guṇa suvrata dâna pûjeyim
18. . . . mukhi kâminî-jana-śirômaṇi yo
19. . . . . yâgra nija-nâmadim nijakulônnati Râmakanopputirdaḷu I śrî Jinarâja-pûjeyoḷu śrî munirâja-padâbjasêve-
20. yoḷu naija-guṇamgaḷim vinayadim bhayadim nija-bhâva-tushṭiyim pûjisi bhaktiyimdeṟagi tâm stuti-mâḍiyuṃ kîrti-
21. yoḷintu baṇṇi . . . koṇḍî nija-nâmadi Râmakan î dharitriyoḷu kamaḷadaḷâ-yatâkshi kamaḷânane kamaḷa sugandhi kômaḷa
22. . . vimaḷalatângi . . rasayutar î Jinarâja-pûjeyoḷ samarasa-bhâvadoḷ sale Mâṇikaseṭṭi-putri Râma-
23. kam krama-guṇa-hasti-Kalpalateyaṃ neṟe yoppuvaḷî dharitriyoḷu kamaḷâ-karadoḷu kamaḷini kamaḷadoḷam
24. Kamaḷe puṭṭuvantire Nâgamanamaḷânvayadoḷu Râmakka vimaḷa guṇâ-bharaṇe puṭṭidaḷ Kaliyugadoḷu
25. Râmakkana anvaya mentendoḍe I Huligeṟeya pañcha bastiya mundaṇa Hiriya angaḍige mukhya-
26. vâda Kiṟiya Râmaseṭṭi â-maduvaḷige Gangâyi avara makkaḷu Baiche seṭṭiyaru âtana tangi Sômavve
27. â Sômavveyanu â Huligeṟeya Mâṇikaseṭṭige vivâhamâḍî . . avara magaḷu Nâgavve
28. âkeya tande Mâṇikaseṭṭi samastarû â Baichiseṭṭi Huligeṟegeydi Handigu-ḷadali pra-
29. . . . â Nâgabbeyanû salahi Hiriya Handiguḷada-Chandranâtha-svâmigaḷa chaityâlayadoḷu pûje
30. adike śrî-kârya naḍevantâgi vrittiyanû biṭṭu śâsanava hâkisidarû â Baichara-siyu tam-
31. ma sose Nâgaveyanû Gêrasoppeya seṭi Guttavâyi Ojeya maga Mâṇika seṭṭi-yanû tânu vivâ-
32. hava mâḍi â Mâṇikaseṭṭiyanvayamentendoḍe Guchhakkiya Nâgiseṭṭiya magaḷu Râmavve âkeya pu-
33. tra Mâṇikaseṭṭi Mâṇikaseṭṭigû Nâgaveyavarigû janisida makkaḷu Hariseṭṭi Kâmaṇa
34. Nêmaṇṇaseṭṭi Saraṇaseṭṭi Sangapa yintaivaroḷage Râmakkananû Gêra-soppeya Râmaṇa heggaḍeya Mangarâja-
35. ṇana Ojaṇamge vivâhava mâḍi â Vôjaṇṇa seṭṭiyû Râmakkanû sukha sankathâ vinôdadim-
36. dihallige Gêrasoppeya Anantatîrthankara Chaityâlayavan ârabhdhisi mahâ-pratishṭheyanû mâḍsi
37. yiruttaṃ yiralu Saka varusa sâsira-da mûnûra hadinâlkaneya Prajâpati samvatsara-
38. da Kârtika śuddha pañchami Âdityavâra sanyasana-samanvita-vâgi svarga-starâdaru . . . Madavaḷige
39. Râmakkanavara tande modalugoṇḍu charitradim negaḷe Vikrama-samvat-sarada Âśâḍa-
40. sudha panchami Sukravâra Rôhiṇînakshatradalu tunga-samâdhi . . . . .
41. . . . . â-chandrârka-mâgi
42. mûḍe bhattavanû Vôjaṇa-
43. seṭṭi . . . . Râmakka . . . .
44. nishadhiya-kallinge mangaḷa mahâ.śrî.

*Note.*

This records the death of Râmaka, wife of Yôjaṇaseṭṭi, on Sunday 5th lunar day of the bright half of Kârtika of the year Prajâpati (expired), Śaka 1314 corresponding to Sunday 20th October A.D. 1392. Râmaka is said to have built a chaityâlaya of Anantatîrtha in Gêrsoppe. Her genealogy is also given. This also records death of Mâṇikaseṭṭi, father of Râmaka on Friday 5th day of the bright half of Āshâḍha with Rôhiṇi-nakshatra in the year Vikrama. This date is not verifiable.

. . . . . . . . . . . 110. .

On the 3rd inscription-stone near Vardhamâna-basti by the side of Nagargêribasti in Gêrasoppa.

Size 3′—6″×2′—6″.

Kannaḍa language and characters.

1. śrîmat parama-gambhîra-syâdvâdâmôgha-lañchhanam jîyât trailôkya-nâthasya śâsanam Jina-śâsanam
2. śrî Jinarâja-râjita-padâmbuja-râjamarâḷa Nagiriyâ râja-śirô-
3. maṇi prachurakîrti-diśâvaḷaya-prakâśanuṃ têja-bhuja-pratâpa-ripu-râja mukhâm-
4. bujam hasta-vîranum-bhûjanavandya-Honnanṛipan arthijanâvana-Kalpa-vṛikshanuṃ Hon-
5. na-mahîśan-âtinajeyu Mâḷiyab arasige Kâmarâjagaṃ sannuta-mûrti-Honnanṛipanâtma-sabân-
6. dhava Mangarâjanuṃ Manmatharûpa-Hariharanṛipâlakanâtana putra Haivaṇarasange manah-priyân-
7. ganeyu Sântaladêvi samâdhi-kâladoḷu âkeya gurugaḷu lôka-khyâtiyanântird Anan-
8. tavîrryaru Rati-sankâśa-sobagenisi sandird â kântege Haivaṇarasa vallabha-n âdaṃ । Smara-rûpaṃ
9. Sûdrakang î puradoḷu kîrti-vetta Bommaṇa-seṭṭiya vara-vanite Bommaka-ngaṃ vara-sugu-
10. ṇi Sântalarasi puṭṭidaḷâgaḷ । Arasappoḍeyara tanûje vara-guṇi Bommakan âkeyâtmaje Sântakarasi-
11. yu paramana padamaṃ smariyisi sura-lôkaveydi ṣukhadindirdaḷu Arhantana pâdâmbuja-maṃ
12. smarayisutam nambi ? padama nâlage-yoḷu uchharisutta Sântakarasi śarî-ramaṃ patteṇṭu-dina-
13. doḷu sandaḷu vara-vatsara Târaṇadoḷu suruchira-Phâlguṇada śuddha pâḍiva-tithiyoḷu Haridaśva-
14. dinadi Sântakarasiyu svargasthaḷâdaḷ âke-nimittaṃ mâḍisida nishidhiya kallinge mangaḷa mahâ śrî.

*Note.*

This is a memorial stone set up to commemorate the death of Sântaladêvi, daughter of Bommaṇaseṭṭi known also as Bommarasa and queen of Haivaṇarasa. Haivaṇarasa is said to be the son of Mangarâja who was the son of Kâmarâja and Mâḷiyabbarasi. Hariharanrupâḷa is said to be another son of Kâmarâja. Mâḷiyabbarasi is said to be the daughter of King Honna of Gersoppe. The inscription records that the above Sântaladêvi or Sântakkarasa whose mother was Bommakka, daughter of Arasappo-ḍeya died uttering the name of Jina at the time of death. The date of the event is said to be Sunday 1st lunar day of the light half of Phâlguna in the year Târaṇa. The date is not verifiable.

**111.**

On the 1st inscription-stone set up in front of Jvâlâmukhi temple, near Nagarageribasti in Gêrasoppe.

Kannaḍa language and characters.

1. śrîmat parama-gambhîra-syâdvâdâ-môgha-lânchhanaṃ jî-
2. yât trailôkya-nâthasya śâsanaṃ Jina- śâsanaṃ
3. Nagiriya kulachakravarti . . . . . . . . . . . . . . râja-nirjita . . . . .
4. lâ sâmantara vaḷiyaṃ yintâ Honnabhûpan-aḷiyaṃ . . . . â sâma-
5. ntana putran arthi-kâmaṃ kômaḷa . . . . marasaṃ ari-nṛipâlan âtana . . . . .
6. de . . . dhara Chârukîrtipaṇḍita . . . . sadguru-prabhu â Kâmanṛipâlana mâva
7. Yôji râjyame Nagiriyum anitum tanagâge Baichaṇa-bhûpati ma . .
8. negaḷdam ripu-sainya . . . . . navara . . . na pada-sarasi . . . . . Jinamuni-pâdâmbujâta . . . . . nṛipâla
9. Baichaṇaseṭṭi pariṇatântaskaraṇam antappa Haiverâyana pratâpav en-
10. tendoḍe svasti śrîman mahâmaṇḍaḷêśvara . . . niyamîsara-gaṇḍa . . . . pratâpa . . . .
11. sûṟekâṟa siva-simhâsana-chakravarti Niḷimpa-puravarâ-
12. dhîśvaranenipa Baichirâjaṃ râjyaṃ-gayivali Shaka-varusha
13. 1323 neya Vikrama-samvatsara Mâga śu 1 Mandavârada
14. râtriyoḷu Haiverâjana aḷiya Mangarâjanu svargasthanâda śrî Ji-
15. narâja-râjita padâmbuja-bhṛinga . . . kîrtiyind î jagadoḷo-
16. . . valamoppuva dâniyu Haivebhûpana râjipa paṭṭadâneyaṃ . . . . .
17. . . . gôvijanaraha Vikramasam . . . Nagira Manganṛipaṃ suralôka-
18. k eydidaṃ . . . . viśuddharappa matta . . . . râjam Jina-matâmbudhi-himaki-
19. raṇam Nagira-purâdhîśa Mangarasangaṃ râja-sannuta
20. . . . . Ratipañchabâṇanasa . . śrî-Manga-bhûpâlakam himaruk
21. . . . . . śrî . . . . Vikrama-samvatsrada Mâgha-mâsada . . . . . . . .
22. ḷu . . . . . surânganâ-ramaṇa . . . . .
23. jî-yembinaṃ . . . . . . . . . . .
24. . . . . . . sasimitê srî Vikramâ . . . .
25. kâlyasthê Dêvappa . . . . . sûbhê pakshe-vaḷa-
26. kshe Mandavâra . . . . . . . . .
27. surapadamaṃ . . . . . . . . .

*Note.*

This records death of Mangarasa, chief of Nagirapura and son-in-law of King Haiveyarâya on Saturday 1st lunar day of the bright half of Mâgha in the year Vikrama (expired) Sâka 1323 (corresponding to January 15, A.D. 1401.) Most of the letters in the inscription are effaced and the relationship of King Honna and Baichaṇaseṭṭi mentioned in the record to Mangaṛasa cannot be ascertained.

112.

On a stone set up in the vacant site belonging to Tirumaladêva temple near Nagragêri in Gêrasoppe.

Size 7′—6″×2′—9″.

Kannaḍa language and characters.

1. śrî Gaṇâdhipatayê namah svasti namas tunga-śiraś-chumbi-chandra-châmara-châravê । trailôkya-nagarârambha-mûlastambhâya Śambhavê svasti śrîman-
2. mahâmaṇḍaḷêśvararu Sâḷuva Chenna-Bairâ-dêvi-ammanavaru Nagara-râjyavan âḷuvalli Haive Tuḷu Konkaṇa muntâda râjyamgaḷanu pratipâḷisuttaṃ i-
3. ddandina Śâlivâhana śaka varsha 1520 neya Hêmaḷambi-samvatsarada Mâgha ba 5 llû śrîmatu Kâśyapa-gôtrada Ṛik-śâkheya karṇi-
4. ka Mallarasara pautraru Sâḷuva sênabôva Vaḍuga Tammappa śenabôvaru Gerasoppeyalli kaṭṭisida dêvasthânadali śrî Tiruvengaḷanâtha-svâmiyanu prati-
5. shṭheya mâḍi â Tiruvengaḷanâtha-svâmiya pâdamûladali Chennabhairâdêvi ammanavara hesarali dêvara amṛitapaḍi nandâdîpa muntâda nitya-naimi-
6. ttikada dharmavanu mana-vachana-kâya-tri-karaṇa-siddhiyinda sa-hiraṇyôdaka dâna-dhârâpûrvaka śâsanânkita mâḍi dêvasvavâgi biṭṭu barasida dharma-
7. da mûla sâdhana-kramaventendare namma tande Nâraṇappanavaru Nâraṇa-nâyakana Mallarâyanâyakana kayyali voḷage prâ-
8. ku Pramâdi-samvatsarada mêle aḍahada vṛitti śrî aramaneya adhînavâgi-ralu nâvu kaṭṭisida dêvâlyadali Ammanavara
9. hesarali dharmakke biḍabêkâda kâraṇa Aḷañchiyoḷage prâk sâmânyavâgi uttâravṛitti Anantana pâlu sahavâda sthaḷangaḷu
10. â-sthaḷangaḷinda Aramanege teṛuva beḷḷiya êḷûvare honninda terige saluvantâgi nâvu Aramanege kâṇike-mâḍi Ammanavara hesara-
11. lli naḍevante biḍuvaru î vṛittigaḷanu teruva arasugaḷu mânamâḍikoṇḍu tâvu mundâgi âḷutaṃ î
12. sâdhana pramâṇina chaturgaḍiyindoḷage Hevasa gaḍiyada Magadahaḷḷiyanu ittu gaddeya sthaḷangaḷanu horagâgi mêlâda su-
13. diya bîjavari mûḍe 25 kaṇilagadde bîjavari mûḍe 4 kâḷîgaddeya bîjavari mûḍe 3 antu î-hesaragoṇḍu bareda sukaṇile makke sahâ bîjavari
14. mûvattu âru mûḍe gadde sthaḷangaḷu adakke banda tengina hittalu sahavâda î samasta vṛittiya-
15. lavanu nâvu kaṭṭisida Tirumala-dêvâlyadali Ammanavara hesarali naḍeva nitya naimittika muntâda dharmakke nâvu namma trikaraṇa-suddhi-
16. yinda sa-hiraṇyôdaka-dâna-dhârâpûrvaka śâsanânkita biḍu dêvasvavâgi biṭṭu
17. koṭṭevu î sthaḷangaḷindalu varsha 1 kke kaṭṭibaha bhatta nâḍapêṭe mûḍe 400 na-
18. ḍasuva dharmada vivara śrî Tiruvengaḷa-svâmiya śrîkâryava naḍasutippa dêvara grâsakke nâḍapêṭe mûḍe 40 Tiruvêngaḷasvâmiya
19. pâdamûladalli udayakâladalli naivêdyakke pâṭhâḷi hoyva paḍiyindalû dina vondakke pêṭeyamûḍe 4 akkiya lekkadali varsha 1 kke sambhâ-
20. ra vêḷeya mûḍe 12 kke pushpamâleya naḍasuva hûgaḷige bhatta nâḍapêṭeya mûḍe 40 râtriya kâladalli naḍeva naivêdyakke bhaṇḍâri hoyva paḍiynda-
21. lû dina vondakke pêṭhe voppina âḷi lekkhadalu varsha vondakke sambhyâra pêṭheya mûḍe 12 kke Dâḷôjanu ûḷigava naḍasuva bhaṇḍârige bhatta
22. nâḍupêṭeya mûḍe 40 î naivêdyada upârakke mâna 1 kke naḍasuva tupa pêṭheya 1 śiddiya lekkhadalu varsha 1 kke tuppa 5 mâna mûrara krayakke

23. ga 1 ||= pûjege udvârchanege saha śrîgandha-dhûpakke kraya sêru 1 kke nâḍu-pêṭheya mûḍe vondu eḷûvare honnu lekkhadalu
24. varsha vondakke bhatta nâḍapêṭheya mûḍe 1 dina vondakke vîḷeyadele 25 ra lekkhadalu varsha vondakke . . . . aḍike 3600 vîḷeyadele . . . kaṃ saha kraya
25. dêvarige uḍuva sîre saha varsha vondakke tenginakâyi 200 ra krayakke ga 1 dêvara munde beḷaguva nandâdîpa 2 kke dina vondakke
26. yeṇṇe pêṭheya aramaneya lekkadalu âratige saluvudu saha varsha vondakke yaṇṇepêṭheya-hâne 45 kke kraya 3 ga Kârtika-mâsadalu naḍava kâ-
27. rtika pûjege dina vondakke naḍeva naivêdyada akki Honnivâḷada dîpârâdhane eṇṇe muntâdara krayakke ga 2 . . â mâsadalu naḍeva bhôjanadharma akki kraya
28. sojjige gôdhi bellada kraya sambandhakke sarisuva sôpaskara muntâda vechcha saha varaha ga 5 Uttarâyaṇa sankrân-
29. tiya pûjege dina 1 kke eṇṇeya hâḍa areya lekkadalu dina 3 kke eṇṇeya hâḍa 1 || kraya varaha ga 3 antu varsha 1 kke bhatta saha
30. mûḍe 135 varaha tombhattu guḷige bêḷege varaha 1 kke bhatta nâḍapêṭheya mûḍe 6 ra lekkhadalu 9
31. pêṭheya mûḍe 115 nâḍapêṭeya innûraivattu mûḍe bhattavanu tathâtithi ârabhya-vâgi Tiruvêngaḷanâthasvâmi-
32. ya dêvara chîṭu pramâṇige śrî kâryava naḍasuva bhaṭṭa muntâdavaru yettitandu î
33. bareda pramâṇina dharmavanu tamma mukhântaradali tamma santatiyavara mukhântaradali kâlakâlam pratiyalu sângavâgi naḍasi baharu endu Timmappa sênabôvaru ka-
34. ṭṭisida dêvasthânada Tiruvêngaḷanâtha- svâmiya pâdamûladalu Chenna-bhairâdêvi ammanavara hesaralu naḍava amṛitapaḍi nandâ-
35. dîpa muntâda nitya naimittika dharmakke nâvu namma vachana-kâya trikaraṇa-suddhiyinda sa-hiraṇyô-daka-dâna-dharâ-pûrvaka śâsanâṅ-
36. kita bîḍu dêvasvavâgi biṭṭu barasida bâḷa (,) dharmada mûlaśâsana intap-pudakke sâkshigaḷu.

*Note.*

This records the construction of a temple in Gerasoppe, the consecration of God Tiruvengaḷa or Tirumala in it, and the grant of some vṛittis for the service of the same god by Tammappa-sênabôva, son of Sâḷuva Sênabôva, and the grand son of Karṇika Mallarasa of Kâśyapagotra and Rigvêda on the 5th lunar day of the dark half of Mâgha in the cyclic year Hêviḷambi, Sâka 1520, during the reign of Chennabhairadêvi Amma, ruling over Haive, Tuḷu, Konkaṇa and other places. The vṛittis are said to be the village called Magadahaḷḷi close to Hevasa together with plots of wet land namely Sudiya field with the sowing capacity of 25 mûḍes ; Kaṇila field with the sowing capacity of 4 mûḍes ; Kâḷi field with sowing capacity of 3 mûḍes and Kaṇile-Makke field ; all put together, 36 mûḍes, together with a cocoanut garden yielding annual produce of 400 nâḍapeṭe mûḍes. These vṛittis are said to have been since the year Pramâdi pledged to the Palace and redeemed after making necessary payment by the donor.

Details of daily and annual expenditure for services in the temple are given in the latter part of the inscription. The details furnish some information on the rates of commodities in terms of money.

The date of the grant is not verifiable but is equivalent to 31st January 1598 A.D., taking the year Hêviḷambi, Saka 1519.

113.

On a stone set up near Sûḷekere by the side of the road from Gerasoppa.

Size 2′—6″×2′—6″.

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara chârave । trailôkya-
2. nagarârambha-mûla-stambhâya Sambhuvê । sva-
3. sti śrîman mahâ-maṇḍaḷêśvara arirâya-vibhâḍa
4. bhâshege-tappuva-râyara-gaṇḍa pûrva-paśchima-dakhiṇa-
5. samudrâdhipati śrîmatu Pratâpavîra Dêvarâ-
6. yaru râjyam-gayivali śrîmatu Pavungaḷa-saṃ-
7. vatsarada Mârga . . . . . Âdivâradalu â-
8. vûra Kallapa Kêtapangaḷu . . . . . . . .
9. . . . . . Kêtêśvara-dêvara pratishṭheyam mâḍi â dêvara
10. . . . . dîptigû . . . . (â) hâra-
11. dânakkû biṭṭa gadde . . . . . . . .
12. . . . . . . hakkalige baḍagalu
13. . . . . . . mahâjanangaḷan oḍambaḍisi
14. koṭṭaru idake tapidavaru mâtâ-pitṛigaḷige
15. drôhigaḷu ll śrî śrî.

*Note.*

This records the consecration of God Kêtêśvara by Kallapa and Kêtapa and the grant of a wet field for the food offering and other services of the same God by the same person with the consent of the Mahâjanas on Sunday, in the month Mârgaśira in the year Paingaḷa, during the reign of the illustrious king Dêvarâya of Vijayanagar. The date is not verifiable.

## 59. Archaeological Museum.

No new additions were made to the Museum this year.

## 60. Office Work.

1. The Monograph on Halebid temples has not yet been completed.

2. Very little progress has been made in the printing of the Supplement and the Index volumes owing to pressure of work in Government Press.

3. Eighty-three publications of the Department and 110 photographs of views of temples, etc., have been sold in the Office during the year and a sum of Rs. 542-0-0 has been realised by the sale and remitted to Treasury.

Copies of photographs of important temples, etc., were printed and sent not only to the Industrial Exhibition at Mysore but also to Exhibitions held in Bangalore and Dharwar.

4. A list of the photographs and drawings prepared during the year is appended to the Report (Appendix B.)

5. The Office staff have discharged their duties with diligence and zeal.

## 61. Some of the new facts gleaned during the year are:

(1) Confirmation of the rule of Satavahanas and Chuṭus over Mysore both by archæological finds unearthed by excavating the Chandravaḷḷi site in Chitaldrug and by linguistic test noticed in the Report.

(2) War between Keḷadi and Kalasa chiefs and spoilation of the Sringeri Math by the latter.

Mysore,
*25th July* 1928.

R. Shama Sastry,
*Director of Archæological Researches in Mysore.*

# APPENDIX A.

## Statement showing the amount spent during the year 1927-1928 for the Repair and Maintenance of Ancient Monuments in the Mysore State.

| Serial No. | Taluk | Place | Name of Monument | Nature of repairs | Amount sanctioned | Amount spent |
|---|---|---|---|---|---|---|
| | | | MYSORE DISTRICT. | | Rs. a. p. | Rs. a. p. |
| 1 | T. Narisipur | Somanathpur | Sri Kesavaswamy temple. | Renovating the temple | 16,217 0 0 | 13,176 0 0 |
| 2 | Do | Do | Do | Pay of Watchman | 120 0 0 | 120 0 0 |
| 3 | Do | Talkad | Sri Vaidyeswara temple | Repairs to the Maralesvara temple attached to the Sri Vaidyesvara temple | 308 0 0 | 308 0 0 |
| 4 | Seringapatam | Seringapatam | Magazines | Preservation | 30 13 0 | 30 13 0 |
| 5 | Do | Do | Inman's Dungeon | Do | 14 12 0 | 14 12 0 |
| 6 | Do | Do | Place where Tippu's body was found. | Do | 30 12 0 | 30 12 0 |
| 7 | Do | Do | Water gate | Do | 8 7 0 | 8 7 0 |
| 8 | Do | Do | Colonel Bailey's Dungeon and Delhi bridge | Do | 19 2 0 | 19 2 0 |
| 9 | Do | Do | Obelisk monument | Do | 36 13 0 | 36 13 0 |
| 10 | Do | Do | Haviland approach roads. | Do | 17 5 0 | 17 5 0 |
| 11 | Do | Do | Elephant gate | Do | 23 11 0 | 23 11 0 |
| 12 | Do | Do | Masjid | Petty repairs | 160 0 0 | 160 0 0 |
| 13 | Do | Do | Do | Improving the khana | 362 0 0 | 362 0 0 |
| 14 | Do | Do | Sri Ranganathaswamy temple. | Urgent repairs | 88 0 0 | 88 0 0 |
| 15 | Do | Ganjam | Gumbaz | Repairs | 172 7 0 | 172 7 0 |
| 16 | Do | Thonnur | Sri Lakshminarayanaswamy temple. | Do | 1,985 0 0 | .. |
| 17 | Do | Do | Sri Gopalkrishnaswamy temple. | Do | 2,196 0 0 | .. |
| 18 | Do | Melkote | Sri Narayanaswamy temple. | Petty repairs | 24 0 0 | 24 0 0 |
| 19 | Mandya | Basaral | Sri Nageswara and Mallikarjunaswamy temples. | Urgent repairs | 67 0 0 | 67 0 0 |
| 20 | Nanjangud | Nanjangud | Sri Srikanteswaraswamy temple. | Repairing the vairamalige utsavam-mantapam. | 136 0 0 | 136 0 0 |
| 21 | Mysore | Mysore | Sri Svetavarahaswamy temple. | Petty repairs | 274 0 0 | .. |
| 22 | Do | Do | Sri Lakshmiramanaswamy temple. | Do | .. | 400 5 0 |
| | | | II. BANGALORE DISTRICT. | | | |
| 23 | Closepet | Closepet | Close Memorial pillar | White-washing | 5 0 0 | 4 0 0 |
| 24 | Devanhalli | Davanhalli | Tippu Sultan's Birth place. | Do and colour | 20 0 0 | 20 0 0 |
| 25 | Channapatna | Malur | Sri Aprameyaswamy temple. | Electric light installation | 695 0 0 | .. |
| | | | III. TUMKUR DISTRICT. | | | |
| 26 | Madhugiri | Madhugiri | Fort | Repairs | 1,309 0 0 | 1,309 0 0 |
| 27 | Do | Midigesi | Venkataramnaswamy temple. | Repairs to Mahadwara | 80 0 0 | .. |
| 28 | Do | Do | Venkataramanaswamy and Malleswaraswamy temples. | Preparation of and fixing Kalasams. | 1,110 0 0 | .. |
| | | | IV. KOLAR DISTRICT. | | | |
| 29 | Bowringpet | Budikote | Birth-place of Hyder Ali Khan. | Constructing a compound wall and removing prickly pears etc., | 332 0 0 | 345 0 0 |
| 30 | Chikballapur | Nandi | Sri Bhoganandiswaraswami temple. | Repairing the courtyard and compound wall. | 420 0 0 | 420 0 0 |
| 31 | Bowringpet | Budikote | Birth-place of Navab Hyder Ali Khan. | Annual repairs | 27 0 0 | 27 0 0 |
| 32 | Kolar | Kolar | Mokbara | Special<br>Repairs | 330 0 0<br>732 4 0 | 330 0 0<br>.. |
| 33 | Mulabagal | Avani | Sri Ramalingesvaraswami temple. | Construction of a car and car-shed. | 4,461 0 0 | .. |
| | | | V. HASSAN DISTRICT. | | | |
| 34 | Arsikere | Arasikere | Iswara temple | Annual maintenance | 114 0 0 | 114 0 0 |
| 35 | Belur | Belur | Kesavaswamy temple | Repairing the Kalluchavadi-mantapam. | 1,156 0 0 | .. |
| 36 | Do | Do | Do | Repairing Naganayakana mantapam. | 1,420 0 0 | .. |
| 37 | Channarayapatna. | Nuggehalli | Lakshminarasimhaswamy temple. | Repairs | 892 0 0 | .. |
| 38 | Do | Sravanabelagola | Akkana Basti | Do | 678 0 0 | .. |
| 39 | Hassan | Doddagaddavalli | Virupakshesvara and Mahalakshmi temples. | Do | 246 1 0 | .. |

## Appendix A.—*concld.*

| Serial No. | Taluk | Place | Name of Monument | Nature of repairs | Amount Sanctioned | Amount spent |
|---|---|---|---|---|---|---|
| | | | | | Rs. a. p. | Rs. a. p. |
| | | | VI. KADUR DISTRICT. | | | |
| 40 | Chikmagalur .. | Hire-magalur .. | Yupastambha .. | Do .. | 15 0 0 | 14 7 0 |
| 41 | Tarikere .. | Sompur .. | Sri Somesvaraswamy temple. .. | Do .. | 25 0 0 | 22 14 0 |
| | | | VII. SHIMOGA DISTRICT. | | | |
| 42 | Nagar .. | Nagar . | Sivappa Naik's tablet | Do .. | 50 0 0 | 28 0 0 |
| 43 | Do .. | Do .. | Do .. | Approach roads, etc, .. | 20 0 0 | 15 0 0 |
| 44 | Sagar .. | Keladi .. | Sri Ramesvara devaru temple. | Repairs .. | 1,160 0 0 | .. |
| 45 | Sorab .. | Kuppagadde .. | Do .. | Do .. | 980 0 0 | .. |
| 46 | Shimoga .. | Kudli .. | Chintamani Narasimha-swamy temple. | Construction of an Anjaneya swamy temple. | 505 0 0 | .. |
| | | | VIII. CHITALDRUG DISTRICT. | | | |
| 47 | Molakalmuru .. | Siddapur .. | Asoka Inscription .. | Replacement of damaged wooden shutters with an iron gate. | 150 0 0 | 91 0 0 |
| 48 | Davanagere .. | Harihar .. | Hariharesvaraswamy temple. | Repairs .. | 1,010 0 0 | .. |

## APPENDIX B.

### List of Photographs taken during the year 1927-28.

| Serial No. | Size | Description | View | Village | District |
|---|---|---|---|---|---|
| 1 | 6½"×4¾" .. | Aghoresvara temple | North-west view .. | Ikkeri .. | Shimoga |
| 2 | Do .. | Do .. | Interior view .. | Do .. | Do |
| 3 | Do .. | Do .. | South view .. | Do .. | Do |
| 4 | Do .. | Do .. | Bull Mantapa .. | Do .. | Do |
| 5 | Do .. | Ramesvara temple .. | North-west view .. | Keladi .. | Do |
| 6 | Do .. | Do .. | North-east corner of Virabhadra shrine. | Do .. | Do |
| 7 | Do .. | Do .. | Daksha figure .. | Do .. | Do |
| 8 | Do .. | Do .. | Narasimha figure .. | Do .. | Do |
| 9 | Do .. | Do .. | Gandabherunda ceiling .. | Do .. | Do |
| 10 | Do .. | Mallikarjuna temple .. | East view .. | Nadkalasi .. | Do |
| 11 | Do .. | Do .. | Figures in a niche .. | Do .. | Do |
| 12 | Do .. | Ramesvara temple .. | North-west view .. | Do .. | Do |
| 13 | Do .. | Kedareśvara temple .. | North-east view .. | Belgami .. | Do |
| 14 | Do .. | Do .. | Lintel on Sukhanasi doorway. | Do .. | Do |
| 15 | Do .. | Tripurantakesvara temple | Sukhanasi doorway .. | Do .. | Do |
| 16 | Do .. | Ramanathesvara temple | South-east view .. | Chittur .. | Do |
| 17 | Do .. | Water falls of Sharavati River. | South-east view .. | Jog .. | Do |
| 18 | Do .. | Kallesvara temple .. | .. | Betur .. | Chitaldrug |
| 19 | Do .. | Ranganathaswami temple | South-east view .. | Nirthadi .. | Do |
| 20 | Do .. | Do .. | South-west view .. | Do .. | Do |
| 21 | Do .. | Do .. | Pillar in Navaranga .. | Do .. | Do |
| 22 | 12"×10" .. | Stone inscription .. | .. | Kurubarahalli .. | Mysore |
| 23 | 6½"×4¾" .. | Do .. | .. | Do .. | Do |
| 24 | 12"×10" .. | Persian Sanads .. | .. | .. | .. |
| 25 | Do .. | Do .. | .. | .. | .. |
| 26 | Do .. | Ground plan of Chenna-kesava temple. | .. | Chennarayapatna .. | Hassan |
| 27 | Do .. | Ground plan of Parsvana-tha Basti. | .. | Heggere .. | Chitaldrug |
| 28 | 10"×8" .. | Copper-plate Inscriptions | .. | .. | .. |
| 29 | Do .. | Do .. | .. | .. | .. |
| 30 | Do .. | Do .. | .. | .. | .. |
| 31 | Do .. | Do .. | .. | .. | .. |
| 32 | Do .. | Do .. | .. | .. | .. |
| 33 | Do .. | Do .. | .. | .. | .. |
| 34 | 6½"×4¾" .. | Do Seals .. | .. | .. | .. |
| 35 | Do .. | Foreign stone Inscription | .. | .. | .. |

N.B.—Also about 12 Stereo views were taken.

## List of Photographs taken at Chandravalli Excavations.

| Serial No. | Size | Description | District |
|---|---|---|---|
| 1 | 12"×10" | Chandravalli valley from Cholagudda | Chitaldrug |
| 2 | Do | View of Chandravalli valley from Ankle Mutt | Do |
| 3 | Do | Dhavalappanagudda from near Ankle Mutt | Do |
| 4 | Do | View of Chitaldrug town from Cholagudda | Do |
| 5 | 10"×8" | Do and fortress | Do |
| 6 | 12"×10" | Neralgondi from Cholagudda | Do |
| 7 | Do | Hulegondi gorge from near Kiruban Kallu | Do |
| 8 | 8½"×6½" | Central rocks and Chola gudda from Baralgondi | Do |
| 9 | Do | View of Budipatti and central rocks from Baralgondi | Do |
| 10 | 12"×10" | Ankle Mutt and Panchalinga cave from north-west | Do |
| 11 | 10"×8" | Full view of Ankle Mutt and Pancha linga cave from north-west | Do |
| 12 | Do | Panchalinga temple, interior | Do |
| 13 | 6½"×4¾" | Paradesappa's gavi, interior linga temple | Do |
| 14 | Do | Paradesappa's gavi, painted images in the interior | Do |
| 15 | Do | Bhairavesvara, in temple near Ankle Mutt | Do |
| 16 | Do | Foundation of a modern village hut, Ex. 39 | Do |
| 17 | Do | Viragal in Neral gondi, Ex. 19 | Do |
| 18 | Do | View from east of buried temple and mound before exacavation, Ex. 28 | Do |
| 19 | Do | View of buried temple from south before excavation, Ex. 28 | Do |
| 20 | 8½"×6½" | View of restored doorway of a fallen temple | Do |
| 21 | 6½"×4¾" | Modern stone dam across Huli-gondi gorge and Inscription stone | Do |
| 22 | 12"×10" | Kadamba inscription stone | Do |
| 23 | 6½"×4¾" | Position of ancient dam and inscription stone, Ex. 27 | Do |
| 24 | Do | Stone foundation above the level of brick wall, Ex. 26 | Do |
| 25 | Do | View of a house partly excavated, Ex. 26 | Do |
| 26 | Do | Broken pot at bottom of pit in front of brick wall, Ex. 26 | Do |
| 27 | Do | General view from north-east, Ex. 26 | Do |
| 28 | Do | Ash pit and small cross wall across older brick wall, Ex. 26 | Do |
| 29 | 10"×8" | View of large brick wall from south-east, Ex. 26 | Do |
| 30 | 6½"×4¾" | Pots in ash pit in north east corner, Ex. 26 | Do |
| 31 | Do | Fallen bricks of collapsed house wall before removal, Ex. 25 | Do |
| 32 | Do | Showing different levels and grinding stone at bottom, Ex. 25 | Do |
| 33 | Do | View of walls and pottery from the top, Ex. 24 | Do |
| 34 | Do | View of walls and pottery from the south, Ex. 24 | Do |
| 35 | Do | View of walls and pottery from further south, Ex. 24 | Do |
| 36 | Do | Large urn with lid found in the ground near, Ex. 31 | Do |
| 37 | Do | View of house walls and pottery from opposite bank, Ex. 22 | Do |
| 38 | Do | House partly excavated, Ex. 31 | Do |
| 39 | 12"×10" | View of the House after excavation from west, Ex. 31 | Do |
| 40 | 6½"×4¾" | View of right bank of water-course and its layers before excavation, Ex. 40 | Do |
| 41 | Do | Fire place of Satavahana layer, Ex. 14 | Do |
| 42 | Do | Satavahana layer with pottery on stone and wall below, Ex. 14 | Do |
| 43 | Do | Pottery, 12 feet below the ground, black glazed pottery, Ex. 14 | Do |
| 44 | Do | View from top of deepest excavated portion, Ex. 14 | Do |
| 45 | Do | Dolmen stone and pottery, Ex. 34 | Do |
| 46 | Do | View of stone drain, Ex. 34 | Do |
| 47 | Do | Water reservoir, Ex. 34 | Do |
| 48 | 10"×8" | Dolmen and stone drain with pottery viewed from east, Ex. 34 | Do |
| 49 | 8½"×6½" | Stone walls and slab near, Ex. 13 | Do |
| 50 | 6½"×4¾" | Tiger rock, Ex. 13 | Do |
| 51 | Do | View of Dolmen from west, Ex. 12 a | Do |
| 52 | Do | View of Dolmen from south and coin near by, Ex. 12 a | Do |
| 53 | Do | Interior view of dolmen from above, Ex. 12 a | Do |
| 54 | Do | Interior view of dolmen from above, Ex. 12 a | Do |
| 55 | Do | Pottery appearing, Ex. 12 | Do |
| 56 | Do | Dolmen stones with pottery found in them and near by, Ex. 12 | Do |
| 57 | Do | Dolmen stones with pottery found near by, Ex. 12 | Do |
| 58 | Do | Stone slabs of dolmen and pottery found near by, Ex. 12 | Do |
| 59 | Do | View of pottery, neolith and dolmen, showing different levels, Ex. 12 | Do |
| 60 | Do | Slabs, pottery of dolmen and coins near Ex. 30 | Do |
| 61 | Do | View of huge slabs from north-east, Ex. 30 | Do |
| 62 | 8½"×6½" | View of huge slabs from west, Ex. 30 | Do |
| 63 | Do | View of trench between Ex. 12, 12a and 30 from the central rocks | Do |
| 64 | 10"×8" | View of trench between 12a and 30 from Tiger rock | Do |
| 65 | Do | Trench connecting Ex. 12a and 30 from Tiger rock | Do |
| 66 | 6½"×4¾" | Trench connecting between 12, 12a and 30 from the south | Do |
| 67 | 10"×8" | Top of dolmen stones before excavation, Ex. 32 | Do |
| 68 | 6½"×4¾" | View of dolmen stones from north-west after excavation, Ex. 32 | Do |
| 69 | Do | Dolmen and pottery, appearing Ex. 33 | Do |
| 70 | Do | Dolmen and pottery appearing, Ex. 33 | Do |
| 71 | Do | Slabs and pottery, Ex. 33 | Do |
| 72 | Do | Brick wall and stone pavement, Ex. 9 | Do |
| 73 | Do | Pottery and bricks of fallen house at the foot of Baral-gondi, Ex. 23 | Do |
| 74 | Do | Bank of Neralgondi water course before excavation, Ex. 20 | Do |
| 75 | Do | View of circular wall and lower pottery layer from east bank, Ex. 20 | Do |
| 76 | 8½"×6½" | Circular wall and lower pottery level from north, Ex. 20 | Do |
| 77 | 6½"×4¾" | Bricks and pottery appearing from the water course, Ex. 41 | Do |
| 78 | Do | View of bricks visible before excavation on Baral gondi platform, Ex. 21 | Do |
| 79 | Do | Bricks strewn about on Baral gondi platform south-west, Ex. 21 | Do |
| 80 | Do | Whet stone in cave on top of Baral gondi, Ex. 37 | |
| 81 | Do | Neolith and fire place at bottom, Ex. 38 | |
| | | View of whet stone from south, Ex. 36 | |
| | | (Also 20 stereoscopic views taken) | |

## List of drawings prepared during the year 1927-28.

1. Ground plan of Somesvara Temple at Sompur.
2. Some line-carvings on the pillars of the temples at Nad-kalsi, Sagar Taluk, Shimoga District.
3. Ground plan of the temples at Nad-kalsi, Sagar Taluk, Shimoga District.
4. Ground plan of Ramanathesvara temple at Chittur, Sorab Taluk.

# APPENDIX C.

## Statement showing Ancient Monuments in the State Inspected by the Revenue Sub-Division Officers.

| Serial No. | Taluk | Place | Name of Monument | Due date | Inspecting Officer | Date of last inspection | Date of report furnished by Deputy Commissioner | Remarks |
|---|---|---|---|---|---|---|---|---|
| | | | **BANGALORE DISTRICT.** | | | | | |
| 1 | Bangalore .. | Fort .. | Tippu Sultan's Palace .. | 1927–28.. | Rev. Sub. Dn. Officer. | 22-12-27 | 29-2-28 | |
| 2 | Do .. | Do .. | Venkataramanaswami temple .. | Do .. | Do . | 7-6-28 | 23-7-28 | |
| 3 | Do .. | Do .. | Old Dungeon .. | Do .. | Do .. | 22-1.-27 | 29-2-28 | |
| 4—7 | Do .. | Bangalore Town | Kempegowda's watch towers .. | Do .. | Do . | Do .. | Do | |
| 8 | Do .. | Do .. | Cenotaph .. | Do .. | Do .. | Do .. | Do | |
| 9 | Do .. | Gavipur .. | Gangadharesvara temple .. | Do .. | Do .. | 25-12-27 | 30-12-27 | |
| 10 | Dodballapur .. | Dodballapur .. | Asharkana built by Abbas Khuli Khan. | Do .. | Do .. | .. | .. | |
| 11 | Nelamangala .. | Sivaganga .. | Cave temples of Gangadharesvara and Honnadevi. | Do .. | Do .. | Report not | received. | |
| 12 | Channapatna .. | Channapatna .. | Syed Ibrahim's tomb .. | Do .. | Do .. | 12-27 | 5-12-27 | |
| 13 | Do .. | Do .. | Akkalshab Khadri Darga Makkan. Tomb of Hyder's priest. | Do .. | Do .. | Do .. | Do | |
| 14 | Do .. | Do .. | Timmapparaj Urs Mansion .. | Do .. | Do .. | 7-6-28 | 23-7-28 | |
| 15 | Do .. | Kotebagilu or Fort. | Fort .. | Do .. | Do .. | .. | .. | |
| 16 | Do .. | Malur .. | Aprameyaswami temple .. | Do .. | Do . | 12-27 | 5-12-27 | |
| 17 | Do .. | Do .. | Kailasesvara temple .. | Do .. | Do .. | Do .. | Do | |
| 18 | Do .. | Malurpatna .. | Narayanaswami temple .. | Do .. | Do .. | Do .. | Do | |
| 19 | Do .. | Abbur .. | Kundapurasvami Brindavana .. | Do .. | Do .. | Do .. | Do | |
| 20 | Closepet .. | Closepet .. | Close Memorial Pillar .. | Do .. | Do | .. | .. | |
| 21 | Devanhalli .. | Devanhalli .. | Tippu Sultan's birth place .. | Do .. | Do | .. | .. | |
| 22 | Do .. | Do .. | Fort .. | Do .. | Do | .. | .. | |
| 23 | Do .. | Do .. | Gopalakrishna temple .. | Do . | Do | .. | .. | |
| 24 | Do .. | Gangavara .. | Somesvara temple and inscriptions. | Do .. | Do .. | 25-12-27 | 30-12-27 | |
| 25 | Do .. | Ardeshalli .. | Inscriptions .. | Do .. | Do | .. | .. | |
| 26 | Do .. | Kundana .. | Hoysala Ballala's Palace .. | Do .. | Do | .. | .. | |
| 26 | Magadi .. | Savandroog .. | Savandroog hill fort .. | Do .. | Do | .. | .. | |
| | | | **KOLAR DISTRICT.** | | | | | |
| 27 | Kolar .. | Kolar .. | Kolaramma temple .. | Do .. | Do | .. | .. | |
| 28 | Do .. | Do .. | Somesvara temple .. | Do .. | Do | .. | .. | |
| 29 | Do .. | Do .. | Mokhbara .. | Do .. | Do | .. | .. | |
| 30 | Do .. | Siti .. | Sripatisvara temple .. | Do .. | Do | .. | .. | |
| 31 | Chikballapur .. | Nandi .. | Nandisvara temple .. | Do .. | Do .. | 27-6-28 | 18-10-28 | |
| 32 | Do .. | Nandi Hill .. | Tippu's Palace .. | Do .. | Do .. | 12-10-27 | 5-12-27 | |
| 33 | Do .. | Do .. | Yoga Nandisvara temple .. | Do .. | Do .. | 28-6-28 | 18-10-28 | |
| 34 | Do .. | Rangasthala .. | Ranganatha temple .. | Do .. | Do | .. | .. | |
| 35 | Bowringpet .. | Budikote .. | Haidar's birth place .. | Do .. | Do | 6-12-27 | 20-10-28 | |
| 36 | Mulbagal .. | Avani .. | Ramalingesvara temple and inscriptions. | Do .. | Do | 12-7-27 | 20-10-28 | |
| 37 | Do .. | Kurudumale .. | Somesvara temple and inscriptions. | Do .. | Do | 30-1-28 | 20-10-28 | |
| 38 | Do .. | Mulbagal .. | Hyderali Darga .. | Do .. | Do | 11-9-27 | Do | |
| 39 | Do .. | Do .. | Sripadaraya Brindavana .. | Do .. | Do | .. | .. | |
| 40 | Goribidnur .. | Hiribidnur .. | Hussenshah Darga .. | Do .. | Do .. | 25-3-28 | 18-10-28 | |
| 41 | Chintamani .. | Alamgiri .. | Venkataramana temple .. | Do .. | Do | 12-7-27 | 20-10-25 | |
| 42 | Do .. | Kaivara .. | Amaranarayana temple .. | Do .. | Do | .. | .. | |
| | | | **TUMKUR DISTRICT.** | | | | | |
| 43 | Tumkur .. | Kaidala .. | Channigaraya temple .. | Do .. | Do | .. | .. | |
| 44 | Do .. | Devarayadurga. | Lakshminarasimha temple .. | Do .. | Do | .. | .. | |
| 45 | Do .. | Hirigundugal .. | Viragals .. | Do .. | Amildar | .. | .. | |
| 46 | Chiknayakanhalli. | Settikere .. | Yogamadhava temple .. | Do .. | Rev. Sub-Dn. Officer. | .. | .. | |
| 47 | Do .. | Huliyar .. | Mallesvara temple .. | Do .. | Do .. | 15-4-28 | 18-8-28 | |
| 48 | Sira .. | Sira .. | Mallik Rahiman Darga .. | Do .. | Do .. | 23-6-28 | 18-8-28 | |
| 42 | Do .. | Do .. | Jumma Masjid .. | Do .. | Do .. | Do .. | Do | |
| 50 | Madgiri .. | Madgiri .. | Fort .. | Do .. | Do .. | 29-6-28 | Do | |
| 51 | Do .. | Do .. | Mallesvara temple .. | Do .. | Do .. | Do .. | Do | |
| 52 | Do .. | Do .. | Venkataramana temple .. | Do .. | Do .. | Do .. | Do | |
| 53 | Do .. | Midigesi .. | Mallesvara temple .. | Do .. | Do .. | 13-6-28 | Do | |
| 54 | Do .. | Do .. | Venkataramana temple .. | Do .. | Do .. | Do .. | Do | |
| 55 | Tiptur .. | Aralaguppe .. | Channigaraya temple .. | Do .. | Do | .. | .. | |

APPENDIX C—*contd.*

| Serial No. | Taluk | Place | Name of Monuments | Due date | Inspecting Officer | Date of last inspection | Date of report furnished by Deputy Commissioner | Remarks |
|---|---|---|---|---|---|---|---|---|
| 56 | Tiptur .. | Vighnasante .. | Narasimha temple .. | 1927-28.. | Rev. Sub-Dn Officer. | .. | .. | |
| 57 | Do .. | Do .. | Balalingesvara temple .. | Do .. | Do .. | .. | .. | |
| 58 | Turvekere .. | Turuvekere .. | Nandi in front of Gangadharesvara temple. | Do .. | Do .. | 15-5-28 | 18-8-28 | |
| 59 | Do .. | Do .. | Channigaraya temple and inscriptions. | Do .. | Do .. | Do .. | Do | |
| 60 | Do .. | Do .. | Sankaresvara temple and inscriptions. | Do .. | Do .. | 15-5-28 | 18-8-28 | |
| 61 | Do .. | Nagalapura .. | Kedaresvara temple .. | Do .. | Do .. | 25-12-27 | 18-8-28 | |
| 62 | Do .. | Do .. | Channakesava temple .. | Do .. | Do .. | Do .. | Do | |
| 63 | Do .. | Tandaga .. | Do .. | Do .. | Do .. | .. | .. | |
| 64 | Do .. | Hulikal .. | Kallesvara temple .. | Do .. | Do .. | .. | .. | |
| | | | MYSORE DISTRICT. | | | | | |
| 65 | Mysore .. | Mysore .. | Varahasvami temple .. | 1926-27.. | Rev. Sub-Dn. Officer. | .. | .. | |
| 66 | Do .. | Do .. | Lakshmiramana temple .. | Do .. | Do .. | .. | .. | |
| 67 | Do .. | Varuna .. | Mahalingesvara temple .. | Do .. | Do .. | 6-3-28 | 27-8-28 | |
| 68 | Nanjangud .. | Suttur .. | Somesvara temple .. | Do .. | Do .. | .. | .. | |
| 69 | Do .. | Do .. | Narayana temple .. | Do .. | Do .. | .. | .. | |
| 70 | Do .. | Hedatale .. | Lakshmikanta temple .. | Do .. | Do .. | .. | .. | |
| 71 | Do .. | Do .. | Nagesvara temple .. | Do .. | Do .. | .. | .. | |
| 72 | Seringapatam .. | Seringapatam .. | Darya Daulat .. | Do .. | Do .. | 18-5-28 | 30-7-28 | |
| 73 | Do .. | Do .. | Sir P. N. Krishnamurthi's Bungalow. | Do .. | Do .. | 21-5-28 | Do | |
| 74 | Do .. | Do .. | Obelisk Monument .. | Do .. | Do .. | Do .. | Do | |
| 75 | Do .. | Do .. | Gumbaz .. | Do .. | Do .. | 18-5-28 | Do | |
| 76 | Do .. | Do .. | Jumma Masjid .. | Do .. | Do .. | Do .. | Do | |
| 77 | Do .. | Do .. | Webb's Monument .. | Do .. | Do .. | 17-6-28 | Do | |
| 78 | Do .. | Do .. | Bailli's Dungeon .. | Do .. | Do .. | 9-5-28 | Do | |
| 79 | Do .. | Do .. | Inman's Dungeon .. | Do .. | Do .. | Do .. | Do | |
| 80 | Do . | Do .. | Haviland Arch .. | Do .. | Do .. | 18-6-28 | Do | |
| 81 | Do . | Do .. | Spot where Tippu's Body was found | Do .. | Do .. | 9-5-28 | Do | |
| 82 | Do . | Do .. | Ranganatha temple .. | Do .. | Do .. | Do .. | Do | |
| 83 | Do .. | Do .. | Portr it Statue of Kanthirava-Narasaraja Vadeyar. | Do .. | Do .. | .. | .. | |
| 84 | Mandya .. | Budanur .. | Anantapadmanabha temple .. | Do .. | Do .. | 11-2-28 | Do | |
| 85 | Do .. | Do .. | Visvesvara temple .. | Do .. | Do .. | .. | .. | |
| 86 | Do .. | Basral .. | Mallikarjuna temple .. | Do .. | Do .. | 13-10-27 | Do | |
| 87 | Krishnarajpete .. | Hosaholalu .. | Lakshminarayana temple .. | Do .. | Do .. | 1-5-28 | Do | |
| 88 | Do .. | Govindanahalli. | Panchalingesvara temple .. | Do .. | Do .. | .. | .. | |
| 89 | Do .. | Kikkeri .. | Brahmesvara temple .. | Do .. | Do .. | 16-12-27 | Do | |
| 90 | Do .. | Sindagatta .. | Lakshminarayana temple .. | Do .. | Do .. | .. | .. | |
| 91 | Do .. | Santebachahalli | Mahalingesvara temple .. | Do .. | Do .. | .. | .. | |
| 92 | Do .. | Agale .. | Malesvara temple .. | Do .. | Do .. | .. | .. | |
| 93 | Do .. | Tonachi .. | Basavesvara temple .. | Do .. | Do .. | .. | .. | |
| 94 | Do .. | Tenginagatta .. | Siva temple .. | Do .. | Do .. | .. | .. | |
| 95 | Do .. | Kannambadi .. | Tippu's inscription .. | Do .. | Do .. | 12-8-27 | Do | |
| 96 | Nagamangala .. | Nagamangala .. | Kesava temple .. | Do .. | Do .. | 5-5-28 | Do | |
| 97 | Do .. | Bellur .. | Madhavaraya temple .. | Do .. | Do .. | .. | .. | |
| 98 | Do .. | Do .. | Mulesingesvara temple .. | Do .. | Do .. | .. | .. | |
| 99 | Do .. | Kambadahalli .. | Panchakuta basti .. | Do .. | Do .. | .. | .. | |
| 100 | Chamrajnagar .. | Hale Alur .. | Arkesvara temple .. | Do .. | Do .. | .. | .. | |
| 101 | Hunsur .. | Dharmapura .. | Kesava temple .. | Do .. | Do .. | .. | .. | |
| 102 | Yedatore .. | Saligrama .. | Ramanujacharya temple .. | Do .. | Do .. | 23-2-28 | 27-8-28 | |
| 103 | Do .. | Chik-Hansoge .. | Adinatha Basti .. | Do .. | Do .. | 13-3-28 | 27-8-28 | |
| 104 | T.-Narsipur .. | Talkad .. | Vaidyesvara temple .. | Do .. | Do .. | .. | .. | |
| 105 | Do .. | Do .. | Kirtinarayana temple .. | Do .. | Do .. | .. | .. | |
| 106 | Do .. | Somanathapur .. | Kesava temple .. | Do .. | Do .. | .. | .. | |
| 106a | Do .. | Do .. | Panchalingesvara temple .. | Do .. | Do .. | .. | .. | |
| 107 | French-Rocks .. | Melkote .. | Narayanasvami temple .. | Do .. | Do .. | 31-3-28 | 30-7-28 | |
| 108 | Do .. | Tonnur .. | Temples and Darga .. | Do .. | Do .. | .. | .. | |
| 109 | Do .. | Do .. | Place where Ramanujacharya held a dispute with Jains. | Do .. | Do .. | .. | .. | |
| 110 | Yelandur .. | Yelandur .. | Gaurisvara temple. | | | | | |
| | | | HASSAN DISTRICT. | | | | | |
| 111 | Hassan .. | Heragu .. | Kirtinarayana temple .. | 1926-27.. | Rev. Sub-Dn. Officer. | 29-6-28 | 3-7-28 | |
| 112 | Do .. | Koravangala .. | Buchesvara temple .. | Do .. | Do .. | 10-6-28 | 25-6-28 | |
| 113 | Do .. | Ambuga .. | Prasanna Kesava temple .. | Do .. | Do .. | 20-6-28 | 27-6-28 | |
| 114 | Do .. | Doddagaddavalli | Lakshmidevi temple .. | Do .. | Do .. | 19-6-28 | Do | |
| 115 | Do .. | Kondajji .. | Vishnu Statue .. | Do .. | Do .. | 26-6-28 | 30-6-28 | |
| 115a | Do .. | Grama .. | Yoga Narasimha temple .. | Do .. | Do .. | 22-6-28 | 27-6-28 | |

APPENDIX C—*contd.*

| Serial No. | Taluk | Place | Name of Monument | Due date | Inspecting Officer | Date of last Inspection | Date of report furnished by Deputy Commissioner | Remarks |
|---|---|---|---|---|---|---|---|---|
| 116 | Belur .. | Belur .. | Kesava temple and inscriptions | 1927-28 | Rev. Sub-Dn. Officer | 12-6-28 | 7-7-28 | |
| 117 | Do .. | Halebid .. | Hoysalesvara temple .. | Do .. | Do .. | Do .. | Do | |
| 118 | Do .. | Do .. | Kedaresvara temple .. | Do .. | Do .. | 8-1-28 | Do | |
| 119 | Do .. | Do .. | Virabhadra temple .. | Do .. | Do .. | Do . | Do | |
| 120 | Do .. | Do .. | Parsvanatha basti .. | Do .. | Do .. | Do .. | Do | |
| 121 | Do .. | Do .. | Adinatha basti .. | Do .. | Do .. | Do .. | Do | |
| 122 | Do .. | Do .. | Santesvara temple .. | Do .. | Do .. | Do .. | Do | |
| 123 | Do .. | Do .. | Inscriptions .. | Do .. | Do .. | Do .. | Do | |
| 124 | Do .. | Chatchathalli .. | Chattesvara temple .. | Do .. | Do .. | 12-6-28 | Do | |
| 125 | Arsikere .. | Arsikere .. | Isvara temple .. | Do .. | Do .. | 26-6-28 | 14-7-28 | |
| 126 | Do .. | Do .. | Grose's Tomb .. | Do .. | Do | .. | .. | |
| 127 | Do .. | Harnahalli .. | Kesava temple .. | Do .. | Do .. | 26-6-28 | Do | |
| 128 | Do .. | Do .. | Somesvara temple .. | Do .. | Do .. | Do .. | Do | |
| 129 | Do .. | Javagal .. | Narasimha temple .. | Do .. | Do | .. | .. | |
| 130 | Do .. | Hullekere .. | Channakesava temple .. | Do .. | Do | .. | .. | |
| 131 | Do .. | Mavuttanahalli | Mahalingesvara temple .. | Do .. | Do | .. | .. | |
| 132 | Do .. | Honnavara .. | Kesava temple .. | Do .. | Do | .. | .. | |
| 133 | Channarayapatna. | Sravan Belgola | Gomatesvara statue .. | Do .. | Do .. | 13-4-28 | 26-5-28 | |
| 134 | Do .. | Do . | Akkana Basti .. | Do .. | Do | .. | .. | |
| 135 | Do .. | Do .. | Inscriptions .. | Do .. | Do | .. | .. | |
| 136 | Do .. | Do .. | Chavunderaya Basti .. | Do .. | Do | .. | .. | |
| 137 | Do .. | Do .. | Chandragupta Basti .. | Do .. | Do | .. | .. | |
| 138 | Do .. | Do .. | Parsvanatha Basti .. | Do .. | Do | .. | .. | |
| 139 | Do .. | Jinanathapura | Santinatha Basti .. | Do .. | Do | .. | .. | |
| 140 | Do .. | Nuggihalli .. | Lakshminarasimha temple .. | Do .. | Do .. | 12-6-28 | 29-7-28 | |
| 141 | Do .. | Do .. | Sadasiva temple .. | Do .. | Do .. | Do .. | Do | |
| 142 | Do .. | Anati .. | Lakshminarayana temple .. | Do .. | Do | .. | .. | |
| 143 | Do .. | Hebbalalu .. | Sangesvara temple .. | Do .. | Do | .. | .. | |
| 144 | Hole-Narsipur .. | Hole-Narsipur .. | Narsimha temple .. | Do .. | Do | .. | .. | |
| 145 | Manjarabad .. | Manjarabad .. | Fort .. | Do .. | Do .. | 12-4-28 | 7-7-28 | |
| | | | **SHIMOGA DISTRICT.** | | | | | |
| 146 | Shimoga .. | Kudli .. | Ramesvara temple .. | 19-6-27 | Rev. Sub-Dn. Officer | 31-3-28 | 10-7-28 | |
| 147 | Do .. | Bhadravati. .. | Lakshminarasimha temple .. | Do .. | Do .. | 28-4-28 | Do | |
| 148 | Channagiri .. | Channagiri .. | Fort .. | Do .. | Do .. | 22-6-28 | 5-7-28 | |
| 149 | Do .. | Santebennur . | Mosque and honda .. | Do .. | De | .. | .. | |
| 150 | Honnali .. | Honnali .. | Fort | Do .. | Do | .. | .. | |
| 151 | Shikarpur .. | Belgavi .. | Kedaresvara temple .. | Do .. | Do .. | } 17-7-27 | 6-7-28 | |
| 152 | Do .. | Do .. | Tripurantakesvara temple .. | Do .. | Do .. | | | |
| 153 | Do .. | Do .. | Berundesvara temple .. | Do .. | Do .. | | | |
| 154 | Do .. | Bandanike .. | Trimurti Narayana temple .. | Do .. | Do .. | | | |
| 155 | Do .. | Do .. | Anekallu temple .. | Do .. | Do | .. | .. | |
| 156 | Do .. | Narasapur .. | Bastis .. | Do .. | Do | .. | .. | |
| 157 | Do .. | Talagunda .. | Pranavesvara temple .. | Do .. | Do | .. | .. | |
| 158 | Do .. | Do .. | Inscribed pillar in front of temple | Do .. | Do | .. | .. | |
| 159 | Do .. | Malvalli .. | Inscribed pillar .. | Do .. | Do | .. | .. | |
| 160 | Sorab .. | Kubbattur .. | Kaitabhesvara temple and inscriptions. | Do .. | Do .. | 28-11-27 | 6-7-28 | |
| 161 | Do .. | Udari .. | Temples and inscription .. | Do .. | Do | .. | .. | |
| 162 | Sagar .. | Ikkeri .. | Aghoresvara temple .. | Do .. | Do .. | 19-9-27 | 6-7-28 | |
| 163 | Do .. | Keladi .. | Ramesvara temple .. | Do .. | Do .. | } 27-1-28 / 21-2-28 | .. / 6-7-28 | |
| 164 | Do .. | Kelsi .. | Temples .. | Do .. | Do .. | Report not | received | |
| 165 | Nagar .. | Nagar .. | Sivappa Naik's Fort .. | Do .. | Do .. | } 25-3-28 | 6-7-28 | |
| 166 | Do .. | Do .. | Palace side outside fort .. | Do .. | Do .. | | | |
| 167 | Do .. | Basavana Byana | Devaganga ponds .. | Do .. | Do .. | 18-10-27 | Do | |
| 168 | Do .. | Humcha .. | Bastis and Inscriptions .. | Do .. | Do .. | 27-3-28 | Do | |
| 169 | Tirthahalli .. | Kavaledurga .. | Fort .. | Do .. | Do .. | Report not | received | |
| 170 | Do .. | Melige .. | Jaina Basti with Brahmadeva Pillar. | Do .. | Do .. | Do . | Do | |

## APPENDIX C—*concld.*

| Serial No. | Taluk | Place | Name of Monument | Due date | Inspecting Officer | Date of last inspection | Date of report furnished by Deputy Commissioner | Remarks |
|---|---|---|---|---|---|---|---|---|
| | | | KADUR DISTRICT. | | | | | |
| 171 | Kadur .. | Devanur .. | Lakshmikanta temple and Monument. | 1926–27 | Rev. Sub-Dn. Officer | 8-6-28 | 11-8-28 | |
| 172 | Do .. | Hirenallur .. | Siva temple | | | | | |
| 173 | Chikmagalur .. | Hirimagalur .. | Yupastambha .. | Do .. | Do | .. | .. | |
| 174 | Do .. | Marle .. | Siddesvara temple .. | Do .. | Amildar | .. | .. | |
| 175 | Do .. | Do .. | | Do .. | Do | .. | .. | |
| 176 | Do .. | Do .. | Chennakesava temple .. | Do .. | Do | .. | .. | |
| 177 | Do .. | Belavadi .. | Viranarayana temple | Do .. | Do | .. | .. | |
| 178 | Do .. | Khandya .. | Mar andesvara temple .. | Do .. | Do | .. | .. | |
| 179 | Tarikere .. | Amritapura .. | Amritesvara temple .. | Do .. | Rev. Sub-Dn. Officer | 16-5-28 | 11-8-28 | |
| 180 | Do .. | Sompur .. | Somesvara temple .. | Do .. | Do .. | 3-6-28 | Do | |
| 181 | Mudgere . | Angadi .. | Jain Basti .. | Do .. | Amildar | .. | .. | |
| 182 | Do .. | Do .. | Kesava statue .. | Do .. | Do | .. | .. | |
| 183 | Do .. | Kalasa .. | Kalasesvara temple .. | Do .. | Do | .. | .. | |
| 184 | Sringeri .. | Sringeri .. | Vidyasankara temple .. | Do .. | Do | .. | .. | |
| | | | CHITALDRUG DISTRICT. | | | | | |
| 185 | Challakere .. | Ramadurga .. | Rock-cut temples .. | Do .. | Rev. Sub-Dn. Officer | 26-1-28 | 16-7-28 | |
| 186 | Molkalmuru .. | Siddapura .. | Asoka Inscriptions .. | Do .. | Do .. | 25-11-27 | Do | |
| 187 | Do .. | Brahmagiri .. | Do .. | Do .. | Do .. | Do | Do | |
| 188 | Do .. | Jatangi Ramesvara Hill. | Do .. | Do .. | Do .. | 26-6-28 | Do | |
| 189 | Hosdurga .. | Heggere .. | Jain Basti .. | Do .. | Do .. | Report not received | | |
| 190 | Davangere .. | Anekonda .. | Isvara temple .. | Do .. | Do .. | Do | Do | |
| 191 | Harihar .. | Harihar .. | Hariharesvara temple .. | Do .. | Do .. | 29-6-28 | Do | |
| 192 | Do .. | Nandigudi .. | Isvara temple .. | Do .. | Do | .. | .. | |
| 193 | Do .. | Nanditavare .. | Do .. | Do .. | Do | .. | .. | |

# APPENDIX E.

## List of Inscriptions Published in the Report Arranged According to Dynasties and Dates.

| Page number in the Report | Inscription number in the Report | Date | Ruler | Summary of contents |
|---|---|---|---|---|
| | | | 1. Vaidumbas. | |
| 46 | 33 | No date given (Circa 900 A.D.) .. | Vaidumbha-mahârâja .. | Records the setting up of a stone called Bhanguva-kallu (?) under the orders of Chôrayya, Governor of Nelavanki (village in Srinivasapur taluk). The inscription decrees that none should slay those who take shelter under the stone. |
| | | | 2. Cholas. | |
| 45 | 31 | Śaka 978 (A.D. 1056) 38th year .. | Kop-Parakêsarivarma Râjendradêva. | Records the death of Sôvarasappa, son of Mayindamarasa, also called Râjêndra Chôḷa Pallavâditya, Chief of Koranelli and Nelavanki in the battle of Pulimaṭṭi while fighting against Polakêsi (Chalukya king) while Râjarâja Brahmâdhirâjar *alias* Manjappayya was ruling over Mahârâjavâḍi, Pulinâḍu and Murikinâḍu from his residence at Ballûr. |
| 45 | 32 | No date given. (Probably of the same date as No. 31.) | .... | Records death of a warrior Chôḷagaṇḍa, son of Chôva Vankaraga in the battle of of Pulimaṭṭi in the presence of Chôvarasa, Chief of Nelavanke and the gift of some land in his memory. |
| | | | 3. Western Chalukyas of Kalyani. | |
| 73 | 73 | Śaka 979 Vilambi Vaiś śu 3 Sunday (Sunday 29th March, 1058 A.D.?) | Âhavamalla (Someśvara I) .. | Contains several Sanskrit verses in praise of the king and the Brahmans of the Agrahara village Mahâtaṭâka, who are described as well-versed in sacrificial ritual. Records the gift of a field in the above village for a Śiva temple named Aṇḍurêśvara by Prabhu Mahadevaiya and others after purchasing the same from the Brahman mahajanas of the village. |
| 69 | 68 | Śaka 983 Sârvari Bhâd. ba 30 Monday. (Monday 28th August, 1060 A.D.?) | Trailôkyamalla (Sômêśvara I). | Records the grant of the toll-dues of the agrahâra village Piriyur to the Brahmans Vâsudêvabhaṭṭa and others for the maintenance of their village tank by Maneverggaḍe daṇḍanâyaka Guṇḍamayya. |

| | | | | |
|---|---|---|---|---|
| 92? | 103 | *Châlukya Vikrama era 2nd year. Dundubhi (date irregular. Nearest Dundubhi is 1082 A.D. 2nd year of the era is A.D. 1077).* | *Tribhuvanamalla (Vikramâditya VI).* | Registers the grant of some land to the 500 Vîra Baṇañjus by Bîya Baḷegârasetṭi of Telunga-vamśa in the presence of prabhus and praje of the agrahâra village Jagaḷe. |
| 1 | 72 | Châlukya Vikrama era 5th year. Pramôdûta Srâ. ba. 10 (date irregular: 5th year of the era is A.D. 1080. Nearest Pramôdûta is A.D. 1090). | .... | Memorial raised by a disciple named Vâmadêvaiya to commemorate the death of his guru Dêvaiya of Honnavura. |
| 90 | 100 | Châlukya Vikrama era 5th year Prajâpati Pushya ba 10 Thursday (date irregular. Fifth year of the era is 1080. Nearest year Prajâpati begins in A.D. 1091.) | .... | Vîragal recording the death of a warrior Boppa of the village Hanche while fighting for the defence of the village Bandane. |
| 89 | 97 | No date .. .. | Tribhuvanamalla (Vikramâditya VI). | Vîragal recording the death of Râmisetṭi while defending the village Hanche against the attack of Perggaḍe Boppadêva. |
| 89 | 98 | No date .. .. | Tribhuvanamalla (Vikramâditya VI.) | Records the death of Bettige Sivayya while fighting with robbers. |
| 33 | 13 | No date .. .. | Do .. .. | See under Hoysalas. |
| 78 | 79 | Śaka 1070 Prabhava Pushya ba 30 Sankarânti Monday (10th January, A.D. 1149). But the year is Vibhava (Date irregular.) | Jayasimhadêva Jagadêkamalla. | See under Kalachuryas and Kadambas. |
| 77 | 78 | No date .. .. | Bhûlôkamalla .. .. | Some Kadamba King is referred to. Details are gone. |
| | | | 4. Kadambas. | |
| 78 | 79 | Śaka 1070 see under Western Châlukyas. | Sôvidêva .. .. | Records a grant of land under the tank Balakere by Kâmagavuṇḍa, son of Mâṇika Kêtisetṭi of Emmanur for the temple of Râmêśvara while Sôvidêva of Kadamba dynasty was ruling Banavasenâḍ as a feudatory of Vijayâditya, Kaḷachurya king of Kuntala with title Mahârâjâdhirâja, etc. The name of Châlukya king Jayasimha is found at the beginning of the inscription, apparently as the overlord. |
| 38 | 96 | No date .. .. | Rêchadêva .. .. | A memorial stone set up by Dommayya to commemorate the death of his father in a cow-raid during the reign of king Rêchadêva, king of Banavase, devotee of god Madhûkêśvara. |
| | | | 5. Kalachuryas. | |
| 20? | 78 79 | Śaka 1070 (see under Kadambas) .. | Vijayâditya .. .. | |

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*contd.*

| Page number in the Report | Inscription number in the Report | Date | Ruler | Summary of contents |
|---|---|---|---|---|
| | | | 5. KALACHURYAS—*concld.* | |
| 80 | 81 | Eleventh year of Kalachurya king Tribhuvanamalladêva : Vyaya sam. Chaitra ba. (?) Sunday (The date falls in March, 1166 A.D.) | Tribhuvanamalla. (Bijjala).. | Records a fight between Bammarasa, Vîrarasa, and Hoysaṇa Maṇḍaḷika of Gutti in the siege of Ginnalaguṇḍi and the death of a warrior Kêtamallaseṭṭi during the siege. |
| 90 | 99 | Eleventh year of Kalachurya king Tribhuvanamalla Bijjala. Vyaya sam. Âshâḍha śu 14 Tuesday. (Tuesday 14th June, A.D. 1166). | Do .. | Vîragal recording the death of a warrior of the village Hanche while fighting with robbers. |
| 79 | 80 | Eighteenth year of Râya Murâri Sôvidêva. Dundubhi sam. Âśvîja ba. 13 Sunday. Date irregular: 18th year of Sôvidêva is 1184 A.D. which corresponds to Krôdhi. Nearest Dundhubhi is A.D. 1202. | Râyamurâri. (Sôvidêva) (?).. | Vîragal recording the death of a warrior Sôviseṭṭi while fighting for the defence of the cattle of the village Eṇṇegêri. |
| | | | 6. HOYSALAS. | |
| 33 | 13 | No date .. .. | Vishṇuvardhana .. | The name of Chalukya king (Tribhuvanamalla) with titles is mentioned as the overlord. After this come the name and titles of Hoysala Vishṇuvardhanadêvaru. Death of Kêtamalla and Malliseṭṭi of Arasiyakere is next recorded. |
| 28 | 9 | Śaka 1105 Sôbhakṛit. Jyêshṭha śu 3 Vaḍḍavâra with Vyatîpâta and Uttarâyaṇa Sankramaṇa : (Thursday 26th May, A.D. 1183). | Vîra Ballâḷa .. .. | The usual genealogy of Hoysala kings down to Vishṇuvardhana is given in the inscription. A grant of land under Kaṇigankere is recorded as having been made by Heggaḍe Rêvaṇṇa Kêtamalla of Râjyâdhyaksha and the "Gojas" for the temple Gojêśvara of Arasîkere and Amritarâsipaṇḍita of Kâḷâmukha sect is mentioned as the donee. |
| 30 | 10 | Śaka 1110 Kîlaka Pushya ba. 30 Monday. (Tuesday 14th January, A.D. 1189? Date irregular.) | Ballâḷa II .. .. | After the usual genealogy of Hoysaḷas down to *Ballâḷa II is* recorded the consecration of God *Vîraballâḷêśvara in the* town Arasiyakere by the king *Vîraballâḷa and the grant of some land for services in the temple by the king to Kriyâśakti-paṇḍita, Saiva priest.* |

| | | | | |
|---|---|---|---|---|
| 35 | *15* | *Saka 1123 Raudri sam.* Uttarâyaṇa Sankramaṇa. Chitra śu 13 Vaḍḍavâra. (30th March of 1200 A.D.) | Do .. .. | Records the gift of some land as umbali to Kâṭigauḍa, son of Jêḍara Dâsimayya for having built a tank and the grant by Kâṭigâuḍa of some land for service in the temples of Gojjêśvara in Kôṭeyahâḷu, Mêḷêśvara in Gîjeyahaḷḷi, Gojjêśvara in Arasiyakere. |
| 33 | 11 | Saka 1143 Vikrama sam. Śrâv. ba. 1 Sunday. (Date irregular. Saturday July 18, A.D. 1220 ?) | (Ballâḷa II ?) .. .. | Records the grant of some land and sums of money by various individuals of Arasiyakere for god Vîraballâḷêśvara. |
| 33 | 12 | No date .. .. | Vîra Ballâḷa. (Ballâḷa II ?) .. | Vîragal set up by Malligauḍa in memory of the death of his brother Râmaya in a cattle raid. |
| 26 | 8 | No date .. .. | Vîra Ballâḷa (Ballâḷa II ?) .. | Records some grant by Râjadhyakshada................ while Vîraballâḷadêvarasa was encamped at Huligere. |
| 88 | 94 | Krôdhana sam. Chitra śu 10 Thursday. | Vîra Ballâḷa (Ballâḷa II ?) .. | Records the sati performance of Bîramagauḍi.. |
| 39 | 19 | Saka 1149 Sarvajit Sam. Chaitra śu 3 Monday. (21st March, A.D. 1227 Sunday ?) | Narasimha II .. .. | Records the construction of Sômanâthâlaya in Kêśavapura by somebody and the construction of a tank Ekkalasamudra by Ekkalaseṭṭi, disciple of Trilochanadêva and the grant of some koḍagi to Ekkalaseṭṭi by the mahajanas of Eḷavare for the construction of a tank. |
| 22 | 2 | Pramâdi samvatsara .. .. | Hoyasaḷa Sômêśvara .. | Records the consecration of some temple and grant of some land for the same. |
| | | | 7. SEVUNAS. | |
| 69 | 70 | No date .. .. | Singhaṇadêva (1210-1247 A.D.) | Sarvâdhikâri Honnama, son of Âriya Maliseṭṭi is recorded to have made a gift of land in Honnavura for a Śiva temple. |
| 75 | 74 | Dhâtu Samvatsara : 7th year of the reign. (1216 A.D.) | Singhaṇadêva .. .. | Records a grant of land to a Saiva priest, Hiriyûra-sthânâdhipati by Bommeya Nâyaka. |
| 76 | 75 | Chitrabhânu sam. Bhâdrapada. Monday : 11th year of the reign (August, 1282. A.D.) | Râmachandrarâya .. | Memorial stone set up to mark the death of Bankaṇa in a fight with Haḍevaḷa, *aḷiya* of Parvata Voḍeyar. |
| | | | 8. VIJAYANAGAR. | |
| 84 | 86 | Virôdhi sam. Kârtika śu. 3. (October 15, 1349 A.D. ?) | Vîra Bukkarâya .. | Records the construction of Śântinâtha basti by two merchants of Banavase and grant of some land for the basti. |

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*contd.*

| Page number in the Report | Inscription number in the Report | Date | Ruler | Summary of contents |
|---|---|---|---|---|
| | | | 8. VIJAYANAGAR—*concld.* | |
| 24 | 4 | Śaka 1291 Kîlaka sam. Chai. śu. 1 (March 9, A.D. 1369 or March 20, A.D. 1368 ?) | Vîra Bukkaṇṇa Vaḍeyar .. | Records the construction of Mallikârjuna temple in Arasîkere called Udbhava-Sarvajna-Vîravijaya-Ballâḷapura by the mahâjanas of the village and the grant of some land for services in the temple including wages to the *kalukuṭiga* by the mahâjanas under the orders of mahâpradhâna Basaveyadaṇṇâyaka and during the administration of Nâyaka Âcharasa, son of Sâvupeya Viṭhangaḷu. |
| 59 | 56 | Śaka 1302 Raudri sam. Mâgha ba. 1 Monday Rôhiṇi. (Date irregular: Śaka 1302 Raudri. Mâgha ba. 1 is 11th January, 1381 A.D., a Friday with Pushya-nakshatra. The nearest tithi that has the week-day and nakshatra is Mâgha śu 11, January 7, 1381). | Vîra Bukkarâya Mahârâyaru. | Records the grant of some land in the village Maddûr otherwise called Upêndrapura ? and the toll collections of the village for services of feeding pilgrims, recitation of Vêdas and Purâṇas and Tiruppâvai (Tamil hymns), etc., in the temple of Dêsinâtha by the mahâjanas and gauḍu-prajegaḷ of Maddûr. The date of the inscription is irregular and falls in the reign of Harihara II, successor of Bukka. |
| 35 | 88 | Śaka 1321 Kshaya sam. Vaiś. śu 8 Monday. (Date irregular: Śaka 1321 is Pramâthin. Taking this year the date corresponds to Monday 14th April, 1399 A.D. The nearest year Kshaya is Śaka 1308.) | Harihararâya (Harihara II) .. | Sati stone recording the death of Vijayabbe, wife of Pôchidêva as a sati, in the village Tauṭi (Chauṭi) in Gauḍinâḍ and Kuntaladêśa. |
| 47 | 36 | Virôdhi sam. Kârtika śu 1 Monday. (A.D. 1409 Virôdhi falls in the reign of Dêvarâya I but the week-day is irregular for that year.) | Vîra Dêvarâya Voḍeyar (Dêvarâya I ?) | Records the grant of tax on looms, etc., of the village (Gangavâḍi ?) for god Nanjarasa Voḍeyar. |
| 62 | 60 | No Date. | Vîra Dêvarâya Voḍeyar (Dêvarâya I ?) | Vîragal recording the death of Kâmagauḍa. |
| 51 | 44 | Śaka 1419 Pingaḷa sam. Śrâv. śu 15 Saturday with Dhanishṭâ (Saturday 12th August 1497 A.D.) | Kaṭhâri Sâḷuva Narasimha .. | Kaṭhâri Sâḷuva, son of Bukkâmbikâ is recorded to have performed Tulâpurusha-dâna and to have given away the village Mâdaṇâyakanahaḷḷi to the Brahman Kâmiyâchârya, a worshipper of goddess Ambikâ. |

| | | | | |
|---|---|---|---|---|
| *56* | *49* | *Saka 1440 Îśvara sam. Kâr. śu 12. (Saka 1439 is Îśvara. Kâr. śu 12 of this year falls in October 1517 A.D.)* | Krishnarâya .. | Records the gift of the village Kundalavâḍi by the king to a Brahman Râmânuja. |
| 65 | 63 | Saka 1454 Vijaya sam. Chaitra śu 15 Monday (Lunar eclipse) date irregular: Saka 1454 is Nandana. Chaitra śu 15 of this year is Thursday without lunar eclipse. Saka 1455 is Vijaya. Chaitra śu 15 of this corresponds to Wednesday 9th April, 1533 A.D. and there is no lunar eclipse on the day. | Achyutarâya .. | Records the grant of right to collect certain dues in Banavase District for discharging the duties of priest and astrologer to Venkaṭâdri daivajna, great-grandson of Venkaṭâdri-yajamâna of Ânegondi-sthala by the king for the prosperity of himself and his family (grant probably spurious). |
| 63 | 64 | Saka 1455 Jaya sam. Chai. śu 15 Monday (lunar eclipse): date irregular. Jaya is Saka 1456 or A.D. 1534. | Do .. | Records the grant by Chikkappaṇṇarâya of Guttaḷa of the office of *dêspaṇḍe* in Huruḷipâḷeya to Venkaṭâdriyajamâna, same as that referred to in the above inscription. The grant ends with the name Khaṇḍerâya (grant probably spurious). |
| 60 | 57 | Svabhânu sam. Srâ. śu 10 .. | Tirumalarâya .. | Registers the gift of some land for food-offerings to god Sômêśvara of Upêndrapura by the nâḍ-gauḍus of the village. |
| | | | 9. GERSOPPE CHIEFS. | |
| 97 | 108 | Saka 1300 (A.D. 1378) .. | Haiveya-bhûpâla .. | Records some grant made by Honnapaseṭṭi, brother of Nambiseṭṭi. To this family belonged Râmakka, wife of Râmaṇa-hegaḍe and mother of Yôjaṇa-seṭṭi. Râmaṇa-hegaḍe was the son of Sômaṇa-daṇḍanâyaka, an officer (paṭṭavardhana-bâhattaraniyôgi) under Basavadêvarasa, ruler of Banavasi and Gokarṇa whose capital was Chandrapura (Chandragutti?). Basavadêvarasa's overlord was king Haivebhûpâla ruler of of Gersoppe kingdom. All the above rulers are stated to be Jains. |
| 99 | 109 | Saka 1314 Prajâpati sam. Kâr. śu 5 Sunday. (20th October, 1392 A.D.) | Haive-nṛipa .. | Records the construction of a Jaina basti called Anantatîrthankarachaityâlaya in Gersoppe by Yôjaṇaseṭṭi. His wife Râmakka was the daughter of Mâṇikaseṭṭi and Nâgave and died by *sanyasana*. |
| 100 | 111 | Saka 1323 Vikrama sam. Mâgha śu 1 Saturday. (January 15, A.D. 1401 if Vikrama is taken as Saka 1322.) | Baichirâja .. | The inscription records the death of Mangarasa, chief of Nagirapura, *aḷiya* of Haiverâja. Baichirâja seems to have been in some way connected with Haiverâja and Honnabhûpa, rulers of Nagiri kingdom. |

List of Inscriptions published in the Report Arranged According to Dynasties and Dates—*contd.*

| Page number in the Report | Inscription number in the Report | Date | Ruler | Summary of contents |
|---|---|---|---|---|
| | | | 9. Gersoppe Chiefs—*concld.* | |
| 99 | 110 | Târana sam. Phâl, śu 1 Sunday (A.D. 1404 is Târaṇa. If this year is taken the date coincides with January 31, A.D. 1405 which is a Saturday and not Sunday.) | Haivaṇarasa .. | This is a memorial stone recording the death of Sântaladêvi, daughter of Bommaṇaseṭṭi and Bommakka, who was a daughter of Arasappoḍeyar. Sântaladevi's husband was Haivaṇarasa, son of Mangarâja who was the son of Kâmarâja and Mâḷiyabbarasi, daughter of king Honna of Gersoppe. |
| 95 | 105 | Saka 1343 Sârvari sam. Mâgha śu 5 Wednesday (January 8, 1421 A.D., if Sârvari, Saka 1342 is taken.) | Do .. | Records a grant of land by Haivaṇṇarasa, his son Padmaṇṇarasa and daughter Jakkaladêvi for Pârśvanâtha temple in Dharmapura and in memory of Tangaladêvi, wife of Haivaṇṇarasa. The ancestry of Tangaladêvi and Haivaṇṇarasa is next given. Then come the names Mangabhûpa, Kêśava, Honnabarasi of Ânevali, her husband Haivanṛipa, his daughter Jakkabarasi (who is said to have built the Jaina temple referred to) and her husband Mangabhûpa and her children Haivaṇa and Mâbalâmbâ. . Mâbalâmbâ's husband is stated to have been Kêśavarâya, son of Tangaledêvi, related to Mangabhûpa, who was the son-in-law of Haivebhûpa, a descendant of Honnarasa king of Nagira. Ambîrâya, husband of Mâṇikadêvi was descended from Kêśavarâya. His son, Sanga, a devotee of God Jinêndra of Kshêmapura (Gersoppe), his son Amba, the latter's son Sangama are next mentioned. Sangama's feudatory was Ajjanṛipâla ruling in Paśchimanâḍu in Kuntaladêśa. His son-in-law (?) was Tammarasa, ruler of Irundûr. Tammarasa's elder sister's son was Kallarasa of Irundûr. Kallarasa's sister was Tangaladêvi, wife of Haivaṇṇarasa and her son was Padmaṇṇarasa, the donor. |
| 102 | 112 | Saka 1520 Hêvaḷambi sam. Mâgha ba 5 (Saka 1519 is Hêvaḷambi. Mâgha ba 5 of this year is equivalent to 16th February, 1598 A.D.) | Sâḷuva Chennabhairâdêvi of Nagira kingdom. | Chennabhairâdêvi is stated to have been ruling over Haive, Tu'u, Konkaṇa and other kingdoms. The inscription records the construction of Tiruvengaḷanâtha temple *in the name of the* queen at Gersoppe by *Vaḍuga Tammappa Sênabôva and the* |

| | | | | |
|---|---|---|---|---|
| | | | | gift of some vrittis of land for service in the temple. Details of expenditure for services in the temple are given which furnish some information regarding prices of commodities at the time. |
| 71 | 70 | Viḷambi sam. Bhâdrapada śu 14 (No Śaka year is given. Viḷambi may be Śaka 1520 as it belongs to the same reign as the above number. If so the date is equivalent to 4th September, 1598.) | Do .. | Records the grant of some land by Sênabôva Timmarasaiya for offering lights in the temple of Hanumantêśvara in Gôvarddhanagiri. |
| 95 | 107 | No date. (May belong to the same date as No. 112; the names Ajaṇa and Kallapa of this inscription seem to be the same as Ajjarasa and Kallarasa referred to in the inscription No. 112 which is found close to this inscription.) | No king .. | Records the setting up of an image of the Jaina god Nêminâtha by Ajaṇa whose mother was Mâbâmbâ and whose father was Kallapaśrêshṭhi, son of Ojaṇaśrêshṭhi. The guru of Ajaṇa is stated to be Dêvachandra, son (disciple) of Lalitakîrti of Dêsigaṇa and Ghanaśôkavali. |
| | | | 10. Keḷadi chiefs. | |
| 67 | 65 | Saka 1431 Vibhava sam. Kârt. ba 30 Sunday (Solar eclipse) (date irregular: Vibhava is Śaka 1430. If Śaka 1431 is taken, Kârtika ba 30 falls on Monday 12th November, 1509, A.D. a day of solar eclipse.) | Sadâśivanâyaka .. | Records the grant to collect certain specified sums from specified districts to priest and astrologer Narasappa by Sadâśivanâyak, son of Chauḍagoṇḍa Bhadragoṇḍa, son (?) of Basagoṇḍa, grandson of Gôpagoṇḍa and great grandson of Dêvagoṇḍa. The titles Yaḍava-Murâri, Kôṭekôlâhala, etc., usually applied to Keḷadi chiefs are found here also. The date appears to be too early for Keḷadi chiefs. The grant (copper plate grant) appears to be spurious. |
| 61 | 58 | Śaka 1596 Pramâdi sam. Nija Bhâdra. ba 5 (Pramâdi is Śaka 1595. Taking this year the date is equivalent to September 20, A.D. 1673). | Chennammâji (Queen of Sômaśêkhara Nâyaka). | Records the remission by the queen of customs dues on various articles of merchandise sent through the ghats into Keḷadi, for services in the temple of Mallikârjuna built on the bank of the Tunga river by Hariharakramita. |
| 63 | 61 | Śaka 1607 Raktâkshi sam. Nija. Srâv. su 5 (Śaka 1606 is Raktâkshi. Nija Śrâv. śu 5 of this year is equivalent to August 5, A.D. 1684). | Do .. | Registers the gift of some land and a house site in the village Nivaṇe to the village accountant Timmaya by the queen. |
| 64 | 62 | Vrisha sam. Phâl. śu 10 (The only Vrisha in this reign falls in Śaka 1563 and Phâl. śu 10 of this year is equivalent to February 29, 1642 A.D.) | Vîrabhadranâyaka .. | Registers the gift of some land in the village Mâlave to Dhîvara (fisherman) Malla by the king in recognition of his services in the palace. |

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*concld.*

| Page number in the Report | Inscription number in the Report | Date | Ruler | Summary of contents |
|---|---|---|---|---|
| | | | 11. MYSORE KINGS. | |
| 54 | 47 | Saravajit sam. Srâv śu 6 (July 23, A.D. 1707 ?) | Kanṭhîrava-Narasarâja Oḍeyar (II). | A *nirûpa* issued by the king to Chaluvaiya of Mahîśûra-nagarada hobali-sîme-vichâra to set apart the revenues of a village yielding 100 varahas annually for services in Lakshmîkânta temple in Kaḷale village and to set up an inscription stone to mark the grant. |
| 54 | 48 | Sarvadhâri sam. Kârt. śu 15 (Oct. 18, A.D. 1708 ?) | Do .. | A *nirûpa* issued by the king to Haridâsaiya, *manehagâra* to pay up all the revenues of the villages Uppinahaḷḷi and Sôrekâyipura for services in the same temple (of Lakshmîkânta) |
| 53 | 46 | Khara sam. Vaiś. śu 11 (April 18, A.D. 1711 ?) | Do .. | A nirûpa issued by the king to Chaluvaiya (see No. 47) to celebrate annual car-festival of the above temple by getting a free supply of necessary articles from the villagers of the Hobali. |
| 53 | 45 | Saka 1683 Vishu sam. Kâr. ba 10 (Nov. 21, A.D. 1761.) | Kṛishṇarâja Voḍeyar (II) .. | Records the purchase grant of the village Chilukavâḍi in Satyâgâlasthala on the receipt of the price from the seṭṭis to Venkaṭarâmaiya by the king. |
| | | | 12. MISCELLANEOUS CHIEFS. | |
| 76 | 76 | .... | Mârârkka-arasar (king of Banavase). | Vîragal recording death of a hero in the village Bandane. |
| 48 | 37 | Saka 142. Raudri sam. Push ba 10 Tuesday (5th January, A.D. 1501). | Vîra Channa Nanjarâya Oḍeyar. | Records the building of a new village Râuttapura and the grant of the right to collect certain taxes to the headman of the village with the consent of the *prabhus* and *praje* of Kudihêru village. The grant is recorded to have been made by Sômarasa mantrîśvara under the nirûpa of mahâpradhâni *Siddhayyarâvuta*, a minister of mahâmaṇḍalêśvara Vira Channa Nanjarâya Oḍeyar. |
| 56 | 90 | Saka 1628 Pârthiva sam. Jyesh. śu. Târaṇa sam. Pushya ba 9. (Pârthiva is Saka 1627 or A.D. 1705) Târana is Saka 1628 or A.D. 1706. | Deśâyi Guttalada Hanumantagauḍa. | Records some remission of tax for the maintenance of horses granted to Mari Basapagauḍa of *Kopa* in *Huruḷipaṭṭana-sîme.* |

| | | | | |
|---|---|---|---|---|
| 85 | 87 | Śaka 1626 Târaṇa sam. Chaitra ba.5; September 5, Śaka 1638 Durmukhi sam. Âśv. śu 1 1716 A.D. | Do .. | Records similar remission granted to Vîrapagauḍa of Hiriya Chauṭi. |
| 86 | 89 | Virôdhikṛit sam. Vaiś ba 1 .. | Dêśâyi Guttala Lachapagauḍa. | Registers gift of some land in the village Chikkachauṭi as *sattigemânya* to Gauḍa Basappa. |
| 83 | 85 | Śaka 1646 Krôdhi sam. Śrâ. ba 5 Monday. (Wednesday ? 29th A.D. 1724.) | Guttala Mâṇika Kâḷagauḍa's Lingapagauḍa. | Records the gift of some land to Kanchapa a servant. |
| 57 | 50 | Bahudhânya sam. Śrâ śu 15 .. | Bayichanâyaka .. | Records the gift of some land for the service of god Vîrabhadra. |
| | | | 13. MISCELLANEOUS—DATED. | |
| 50 | 43 | Śaka varsha 904 Chitra (bhânu) sam. Śrâ. śu 10 Monday. | .... | Records the construction of a temple and the grant of some land in Oragâl village by some Brahmans of Maḷur and Mallayya. |
| 92 | 104 | Śaka 1374 Ângirasa sam. Mârga. 30 Sunday (Sunday 10 December, 1452 A.D.) | .... | Records the grant of some land in the village Nellikoppa for nandâdîpa in some temple by the gauḍas of Chandragutti. |
| 49 | 39 | Śaka 1440 Bahudhânya sam. Pushya śu 10. | Mahâmaṇḍalêśvara........ ....nâyakaru. | Records the grant of right to collect tolls and other taxes. |
| 50 | 42 | Śaka 1462 Vikâri sam. Phâl. śu. 5. | Varadarasa: Narasayya .. | Records the grant of some land to somebody. |
| 81 | 82 | Śaka 1690 Sarvadhâri sam. Mâgha śu 7 (13th February, A.D. 1769.) | Basavalingappa, gauḍa of Nandinâthapura. | Gift of some land for nandâdîpa at the gadige of Koṭṭûra Basavêśvara. |
| 68 | 67 | Śaka 1730 Vibhava sam. Âśv. śu 13 Sunday (2nd October, A.D. 1808.) | .... | Registers the sale of a slave-girl of Holeya caste. |
| | | | *The rest are private grants without dates.* | |

# APPENDIX D.

## INSCRIPTIONS IN KANNADA CHARACTERS

### ಚಿತ್ರದುರ್ಗದ ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು

#### ದಾವಣಗರೆ ತಾಲ್ಲೋಕು

**1**

ದಾವಣಗೆರೆ ತಾಲ್ಲೋಕು ಕಸಬಾಹೋಬಳಿ ಬೇತೂರು ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

1 ಸ್ವಸ್ತಿಶ್ರೀ········ಶ್ರೀಮುಖ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ
2 ಸುದ········ಶುಕ್ರವಾರದಂದು ಕುಂದಗೋಳ
3 ಕಲಿಗಡು········ನಡಿಗರ
4 ನಾರಯನಾಯ········ಮಡಿಡಂ

**2**

ಹದಡಿಹೋಬಳಿ ಲೋಕೀಕೆರೆ ಗ್ರಾಮದ ವಡ್ಡೀ ಜಗನ್ನಾಥ ಕಟ್ಟೆಯಲ್ಲಿ ಹೂಳಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′×2′

1 ··································
2 ··································
3 ·····························ಪ್ರಮಾದಿ·········
4 ಸಂವತ್ಸರ······························
5 ·········································
6 ಮಹಾರಾಜಾಧಿರಾಜ ಶ್ರೀಹೊಯ್ಸಳ ಸೋಮೇಶ್ವರ
7 ··············ಕಂಕಪ್ಪಜೀಯ
8 ················ಮತ್ತರಾ·················
9 ·······················ಪ್ರತಿಷ್ಠೆ·········
10 ······································
11 ಸಾಸಿರ ಕವಿಲೆಯ·············
12 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ । ಷಷ್ಠಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ
13 ಜಾಯತೇಕ್ರಿಮಿಃ । ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇ ಪಾಲನೀ
14 ಯೋಭವದ್ಭಿಃ । ಸರ್ವಾನೇತಾರ್ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಭದ್ರಃ

**3**

ಅದೇಗ್ರಾಮಕ್ಕೆಸೇರಿದ ಕೋಡಿ ಕಲ್ಲೇಶ್ವರ ಡೇವಸ್ಥಾನದಲ್ಲಿ ನವರಂಗದ ಆಗ್ನೇಯ ಕಂಬದಲ್ಲಿ.

1 ಯೀ ದೇವಸ್ತಾನ ಶಿತಿಲವಾಗಿ ಇದಂ
2 ತದನು ।ಂ
3 ಯೀಶ್ವರ ಸಂ ಕಾರ್ತಿಕ ಶುದ
4 ···········ತಿಮ್ಮಪನಹಳಿ ರಂಗ
5 ··············ಚಂನ ಬಸವ
6 ·············ಸ್ತರು ಮಾಡಿದ ಸೇವೆ

# ಹಾಸನ ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು

## ಅರಸೀಕೆರೆ ತಾಲ್ಲೋಕು

### 4

ಅರಸೀಕೆರೆ ತಾ॥ ಕಸಬಾ ಹೋಬಳಿ ಮಳೆಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಿಕಲ್ಲು.

ಪ್ರಮಾಣ 3′—6″ × 2′—3″

1 ಶ್ರೀಮಹಾದೇವ ಶರಣು ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈ
2 ರೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಥಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ
3 ೧೫೬೧ನೆಯ ಕೀಲಕ ಸಂವತ್ಸರದ ಚಯಿತ್ರ ಸು ೧ ······ದಂದು ಶ್ರೀಮನ್ಮಹಾ ಮಂಡಳೇಶ್ವರ
4 ಅರಿರಾಯವಿಭಾಡ ಭಾಷೆಗೆತಪ್ಪುವ ರಾಯರಗಂಡ ಶ್ರೀ ವೀರಬುಕ್ಕಂಣವೊಡೆಯರು ಪ್ರಿಥ್ವೀರಾ
5 ಜ್ಯಂ ಗಯಿವಲಿ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ ಬಸವೆಯ ದಂಣಾಯ್ಕರ ನಿರೂಪದಿಂ ಸಾಳುಪೆಯ
6 ವಿಠಂಗಳ ಮಗ ನಾಯಕ ಆಚಪ್ಪರ ಅಧಿಕಾರದಲು ಮಾಡಿದಧರ್ಮ ಸ್ವಸ್ತಿಸಮಸ್ತ ಪ್ರಸಸ್ತಿಸಹಿ
7 ತ ಶ್ರೀಮತು ಸರ್ವನಮಸ್ಯದ ಪಿರಿಯಪಟ್ಟದ ಮಹಾಗ್ರಹಾರಂ ಉದುಭವ ಸರ್ವಜ್ಞವೀರ ವಿಜಯ ಬಲ್ಲಾ
8 ಳ ಪುರವಾದ ಅರಸಿಯಕೆಱೆಯ ಶ್ರೀಮದಸೇಷ ಮಹಾಜನಂಗಳು ಸಾಯಿರೊಕ್ಕಲು ಮಾ
9 ಡಿದ ಧರ್ಮಪೂರಡಿಯ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವರಿಗೆ ಹೊಸ್ತಾಗಿ ದೇವಾಲ್ಯವ ಮಾಡಿದ ಸಂಮಂಧ ಆದೇ
10 ವರ ಅಮೃತಪಡಿಗೆ ಅಗುಳಿಯ ಬಯಲಲು ಆದೇವರ ಗದೆಕಂಬ ೪೦ ಆ ದೇವರ ಕೈಪೂರ
11 ಡಿ ಯೊತ್ತಿನಲಿ ಕ್ಯೆ ೧ ಸಂಜೆ ಮಠದ ಹಿಂದಣಕ್ಯೆ ೧ ಅನ್ತು ಆ ದೇವರ ಅಮೃತ ಪ
12 ·············ಡಿಗೆ ಮಾನ್ಯವಾಗಿ ನಡಸಿ ಬಹವು ಶ್ರೀಕಾರಿಯ
13 ದೇವಾಲ್ಯ ಮಾಡುವ ಕಲುಕುಟಿಗರಿಗೆ··········
···········ಮಾಡುವುದಕೆ·············ಸಹಾಯವಾಗಿ
14 ······ಗಿ······ಸಂಮಂಧ ಆ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವರ ಶ್ರೀ ಕಾರಿಯ
15 ······ಜಯನು ಆ ಚಂದ್ರಾರ್ಕ ಮಾಡುವಂತಾಗಿ ಆ ಶ್ರೀಮದಸೇಷ ಮಹಾಜನಂಗಳು ಮಾಡಿದ
16 ಧರ್ಮ್ಮ ಆ ದೇವರಿಗೆ ಹೊದೋಂಟ ಸೋಮೇಶ್ವರ ರೊತಿನಲಿ ವೀರ ಮಾಡಿಕೊಂಡಿಹ ಹೊದೋಂಟ ಆ ವೀರ ಅಯ
17 ······ಹಿಂದೆ ವೊಂದು······ಹೊದೋಟ ಆ ದೇವರಿಗೆ ಸಲುವುದು······ಧರ್ಮವನ
18 ಳಿದವರು ಕಾಶಿಯಲಿ···· ಕೊಂದ ಪಾಪದಲು ಹೋಹರು ಮಂಗಳ ಮಹಾಶ್ರೀ
19 ಬೊಕ್ಕಸದ ಸೇನಬೋವ ಜಂನಯ್ಯನ ನರಸಿಂಹ್ವದೇವನ ಬರಹ

### 5

ಅದೇ ಮಳೆ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದೊಳಗೆ ಕಂಬದ ಬುಡದಲ್ಲಿ.

1 ಪಯಿಂಗಳ ಸಂ
2 ······ಆಸಾಡ····
3 ····ಶ್ರೀರಾಮಯ
4 ······ಗಳು······ಬಿಟ್ಟ
5 ··········ನಂದಾ······
6 ಧರ್ಮ

### 6

ಅದೇ ಮಳೆ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಹುಟ್ಟುಗುಂಡಿನಲ್ಲಿ.

1 ಖರ ಸಂವತ್ಸರದಲು
2 ಮಲ್ಲಯದೇವಯ್ಯು
3 ಶ್ರೀ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇ
4 ವರ ಸೇವೆಗೆ ಯೆತ್ತಿಸಿದ
5 ಕಲ್ಲುಕೆಲಸದ ವ ಂಟ
6 ಪ

### 7

ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಪಶ್ಚಿಮ ಬೆಟ್ಟದಬುಡದಲ್ಲಿ ಕಾತವಾಡಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಕಾಲುವೆಬಳಿ ಬಿದ್ದಿರುವುದು.

ಪ್ರಮಾಣ 3′—6″ × 2′—0″

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ವಿಕ್ರತಿ ಸಂವತ್ಸ
2 ರದ ಶು ಸು ೧೩ ಶು ಶ್ರೀಮತು
3 ಮಹಾಪ್ರಧಾನಂ ಬಸವದಂಣಾ
4 ಯಕರ ನಿರೂಪದಿಂ ತವಕ
5 ಯ್ಯನುಂ ಮಲ್ಲಯ್ಯನುಂ ಮಹಾ
6 ಜನಂಗಳುಂ ಸಮಸ್ತ ನಖರಂಗ
7 ಳು ಶ್ರೀ ಮಲ್ಲಿಕಾರ್ಜುನದೇವರಿಗೆ
8 ಬಿಟ್ಟ ಗದ್ದೆ ಸಲಗೆ ೫ ಅಯ್ದು

## 8

ಅದೇ ಅರಸೀಕೆರೆ ತಾ॥ ಕಸಬಾ ಹೋ॥ ಮಳೆಮಲ್ಲೇಶ್ವರದ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ಹೊಲದ ಬದುವಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′—6″×3′—6″

..........................................
36 ..........................................
37 ..................ಹೊಯ್ಸಳಾ··ದೊಳ..................
38 ......................ಅವರೊಳ್ ಮಧ್ಯಮನಾಗಿ..........
39 ................ಲೋಕೋತ್ತಮಂ ತಾನೆನಲು................
40 ..........................................
41 ...................ವೀರಬಲ್ಲಾಳ ದೇವರಸರು..............
42 ...................ಹುಲಿಗೆಱೆಯ ನೆಲೆವೀಡಿನೊಳು
43 ..........................................
44 ..........................................
45 ................ಲೋಕದೊಳು ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಗು............ ....
46 .................ಪ್ರಜೆ ಮೆಚ್ಚೆಗಂಡರುಂ......................
47 ................ರಾಜಾಧ್ಯಕ್ಷದ
48 ................ರಿಗೆ ವಡ್ಡವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಣ .
49 ..........................................
50 ..............................ಧಾರಾಪೂರ್ವ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು
51 ..............ಇಂತೀಧರ್ಮ್ಮವಂ ಪ್ರತಿಪಾಳಿಸಿದವರು ಗಂಗೆವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದೊಳ್
52 ..............ಧರ್ಮವಂ ಕೆಡಿಸಿದವರು ................ಕವಿಲೆಯ ಕೊಂದ
ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ ಷಷ್ಠಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ॥

## 9

ಅರಸೀಕೆರೆ ತಾ॥ ಅರಸೀಕೆರೆ ಟೌನಿನ ಬಳಿ ದೊಡ್ಡಕೆರೆಯ ಸಮೀಪದಲ್ಲಿ ಹೊಸದಾಗಿ ದೊರೆತ ಈಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7′—6″×3′—0″

1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ
2 ಸ್ತಂಭಾಯಸಂಭವೇ ॥ ಶ್ರೀಸೋದರಾಂಬುಜ ಭವಾದುದಿತೋತ್ರಿ ರತ್ರಿಜಾತೇಂದು
3 ಪುತ್ರ ಬುಧಪುತ್ರ ಪುರೂರವಸ್ತಃ । ಆಯುಶ್ಚತಸ್ಯ ನಹುಷೋನಹುಷಾದ್ಯಯಾತಿ
4 ರ್ ತಸ್ಮಾದ್ಯದುರ್ಯ್ಯದುಕುಳೇ ಬಹವೋಬಭೂವುಃ ॥ ಖ್ಯಾತೇಷುತೇಷುನೃಪತಿಃ ಕಥಿತಃ ಕದಾಚಿತ್ಕಶ್ಚಿದ್ವನೇ
ಮುನಿವರೇಣ
5 ಸಳಃಕರಾಳಂ । ಶಾರ್ದ್ದೂಳಕಂಪ್ರಿಥ್ವಿ [ಪ್ರತಿಹಿ] ಹೊಯ್ಸಳ ಇತ್ಯತೋಭೂತ್ತಸ್ಯಾಭಿಧಾ ಮುನಿವಚೋಪಿಚಮೂರ
ಲಕ್ಷ್ಮತತೋದ್ವಾರಾವತೀನಾ
6 ಥಾಃ ಪೊಯ್ಸಳಾದ್ವೀಪಿಲಾಂಛನಾಃ । ಜಾತಾಶ್ಯಶಪುರೇತೇಷು ವಿನಯಾದಿತ್ಯಭೂಪತಿಃ ॥ ಶ್ರೀಮತು ಯದುವಂಸೋ
ದ್ಭವ ಭೂಮೀಂದ್ರ
7 ನತ ಕಿರೀಟತಟ ಘಟ್ಟಿತಪಾದಂ ಹೇಮಾದ್ರಿಯ········ಧರಣೀಪತಿವಿನಯಾದಿತ್ಯಂ ॥ ಕೆಳೆಗಂಗೆಯೊ
8 ಳಮಳತೆಯಿಂ ಕೆಳೆಸೂಬಗಿಂ ಗಿರಿಜೆಯೊಳೆನೆ ಸಿರಿಯೊಡನೆ········ಭಿವೃದ್ಧಿ ಕೆಳೆಯಬ್ಬೆಗನಾವು
9 ಮಾದುದಿಂತನ್ವರ್ತ್ಥಂ । ಯಾದವವಂಶಕ್ಕಮರೆ ಮಹೋದಯವೆಱೆಯಂಗನೃಪತಿ ವಿನಯಾದಿತ್ಯಂಗಾದಂತನ
10 ಯಂ ವಿನಯಂ ಶೋದರವೆನೆತನಗೆನೆಗಳ್ದ ಧೀರೋದಾತ್ತಂ ············· ಮಮಳತೇಜಗುಣಂವೇರುಗಿಂ
11 ದ್ಧ್ವಜಕ್ಕೆ ಚಯ್ಯಾಡಂಬರವೆಂಬಂತಿರಲೊಪ್ಪಂ ಬಡೆದಾತನಿರೆ······ವೆಱೆಯಂಗನೃಪಂ। ಅಱಿಯುಂದೆಱಿಕಂಗ
12 ನೆಱೆಯಂ ನಱೆಯಂ ಕೃಪಣತ್ವಮಂ ಗಣಾಂಗನೆ····ನೆಱೆಯಂನಾಡಿಯಿಡುವುದನಱಿಯದವರಹಂ
13 ಗಳಟಲಱಿಯನೆಱೆಯಂಗನ್ನಪಂ । ತ್ರಿಣಯನನರಾತಿಪುರುಷಂಹರ ಕ್ಷಂ····ವನಜಜನಲಲ
14 ನೆಚತುರಾನನ ವಂದಿತನಾದನಬ್ಜನಾಥ····ವನುವಿನಿಮಾ········ವೆಂಬಿನವೆಱೆ
15 ಯಂಗನಾದನೆಱೆಯಂ ಗುಣಸಂತತಿಗೇಂ ಕೃತಾರ್ತ್ಥನೋ ॥ ·· ತೆ ತಂನವಃಳವಶಂವದೆ ತಂನಪತಿಬ್ರತಾನು
16 ರಾಗಂಗೆಡೆಗೊಂಡ······ನೊಲಿದಷ್ಟಾಂಗದರ್ಪ್ಪಣಂ ಹೃದಯಮಾಗಿರ ಲೇಚಲದೇವಿತಾ
17 ನು ಮಂಗಳ ಪೂರ್ಣಕುಂಭವೆನೆ······ವಾರಿರುಹಭವಂಗೇ
18 ನಖಿಳಚಂದ್ರಂಗೆ ಧೀರಂಗೇಚಲದೇವಿ ಗಭೀರಂಗೆಱೆಯಂಗ ನೃಪತಿಗಾದಂ···· । ಮೂವರ್ದ್ದೇವರಸಕ್ತಿಯೆ ಮೂವ
19 ರೊಳಂ ತಪ್ಪದೆನಿಸಿನೆಗಳ್ದತ್ತಾರ್ಥವಿಂದೀವರಲೋಚನೆಗೇಚಲದೇವಿಗೆ ಬಲ್ಲಾಳವಿಷ್ಣುವುದಯಾದಿತ್ಯರು ॥
20 ..........................................
21 :.................. ಮಹಾಮಂಡಳೇಸ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಸ್ವರಂ ತುಳುವಬಳಜಳಧಿ
ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚ ಮಹಾಶಬ್ದ
ಬಡಬಾ

1*

22 ನಳಂ ........................ ಪರಮಂಡಳಸೂಱೆಕಾರ ........................
23 ಸರಣಾಗತವಜ್ರಪಂಜರ ವಾಸಂತಿಕಾದೇವೀ ಲಬ್ಧವರಪ್ರಸಾದ ಮೃಗಮದಾಮೋ
24 ದ ನಾಮಾದಿ ಪ್ರಸಸ್ತಿಸಹಿತಂ ಶ್ರೀಮನು ಮಹಾಮಂಡಳೇಶ್ವರಂ ತಳಕಾಡುಕೊಂಗುನಂಗಲಿಗಂಗವಾಡಿ ನೊಳಂಬ
ವಾಡಿ ಹಲ
25 ಸಿಗೆ ಹಾನುಂಗಲ್ಲುಚ್ಚಂಗಿಗೊಂಡ ಭುಜಬಳ ವೀರಗಂಗ ನಸಹಾಯಸೂರ ಸನಿವಾರಸಿದ್ಧಿ ಗಿರಿದುರ್ಗ್ಗಮಲ್ಲ ಚಲ
ದಂಕರಾಮ
26 ನಿಸ್ಸಂಕಪ್ರತಾಪ ಹೊಯ್ಸಳವೀರಬಲ್ಲಾಳದೇವರು ದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಟಪ್ರತಿಪಾಳನಂಗೆಯ್ದು ರಕ್ಷಿಸುತ್ತಂ ದೋರ
ಸಮುದ್ರ
27 ದ ನೆರವೀಡಿನೊಳು ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತು ಮಿರೆ ತದೀಯ ಪಾದಪದ್ಮೋಪ ಜೀವಿಗಳ
ಪ್ಪರಾಜ್ಯಾಧ್ಯ
28 ಕರಣಂಗಳಕೀರ್ತಿಯೆಂತಂದೊಡೆ । ಹರಿಹರದೇವನಗ್ರಸುತರೇಚಣನಾತನ ...... ಗುಣನಿಧಿಮಾಧವಸದುಗುಣಿ
ನಾರಣದೇ
29 ......ಸಣದಾನಿ ತಾನೆನಿಪರೆಸೆವ ದೇವನೆನಿಪ್ಪರೊಪ್ಪಿದರು ವರಗುಣಿ ಮುಖ್ಯರೂರ್ಜಿತ ಗೋತ್ರಪವಿತ್ರಕರೀ ಧರಿತ್ರಿ
30 ಯೊಳು ॥ ಬಲದವರ ವನಿತೆಯುರ ನಲ್ಲಂ ಸತುಕೀರ್ತಿ ಆತಗೆ ಮುದದಿಂದೀಯಲುಬಲ್ಲಂ...... ಜಾತನೆಸುಲಲಿತಂ
ಕೇತಮಲ್ಲ ......
31 ...... ಮೂಪ ॥ .... ವಳ್ಳಿಯಕತ್ತರೆಮಾಂಬನ ದಳದಳಿತ ಸಂಪಮಲ್ಲೆಗಳ ಪೂವೆಂಬಿನ ದೆಳದಿಂಗಳಿಂದೆನೆ
ಕಣ್ಣಿಯ
32 ಲಚಲುವನೀವುದರಸಿಯ ಕೆಱೆಯೊಳು ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಗುಣಸಂಪನ್ನರುಂ ಆಶ್ರಿತಜನ ಕಲ್ಪವೃಕ್ಷರುಂ ಸರಣಾ
33 ಗತವಜ್ರಪಂಜರರು ನುಡಿದಂತೆ ಗಂಡರುಂ ಸಕಳಜನಪೂಜ್ಯರುಂ ಸಿವಧರ್ಮ್ಮನಿರ್ಮ್ಮಳರುಂ ಶ್ರೀಗೋಹೇಸ್ವ
34 ರದೇವರ ಪಾದಾರಾಧಕರು ಮಪ್ಪಗೋಜರಮಹಿಮೋಂನತಿಯೆಂತೆಂದೊಡೆ ........................
35 ................................................................
36 ................................................ ......ಸ್ವಸ್ತಿ ಶ್ರೀಮತು
37 ಹೊಯ್ಸಳ ವೀರಬಲ್ಲಾಳನ ಪೆಸದಿಂ ರಾಜ್ಯಾಧ್ಯಕ್ಷದ ಹೆಗ್ಗಡೆರೇವಣ್ಣ ಕೇತಮಲ್ಲಂಗಳು ವರಸಿಯಕೆಱ
38 ಯ ಮಹಾಜನಂಗಳು ಸಮಸ್ತಪ್ರಜೆ ಗಾವುಂಡುಗಳು.......... ಯ ನಖರಂಗಳು..................
39 ಬೂವಗಾವುಂಡನೊಳಗಾದ ಸಮಸ್ತಗೋಜರು ವಿದ್ದುನಕವರ್ಷ ೧೧೦೫ ಶೋಭಕೃತು ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠಸು
40 ದ್ಧ ೩ ವಡ್ಡವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಾಣ ವ್ಯತೀಪಾತದಂದು ಅಗೋಜೇಸ್ವರದೇವರ ಅಂಗಭೋಗ ರಂಗಭೋ
41 ಗಕ್ಕೆಂದು ನಂದಾದೀವಿಗೆ ಖಂಡಸ್ಫುಟಿತ ಜೀರ್ಣ್ನೋದ್ಧಾರ ......... ದೇವರ ಆಹಾರದಾನಕ್ಕವಾಗಿ ಲಾಕುಳಾ
42 ಗಮಸಮಯ ಸಮುದ್ಧರಣರುಂ ಕಾಳಾಮುಖ ಪ್ರತಿಬದ್ಧರುಮಪ್ಪ ಅಘೋರಶಕ್ತಿ ಪಂಡಿತಸಿಸ್ಯ ಧರ್ಮ್ಮರಾಸಿ
ಪಂಡಿತರಮಗ
43 ಅಮೃತರಾಸಿಪಂಡಿತರ ಕಾಲಂಕರ್ಚಿ ಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿ ಬಿಟ್ಟದತ್ತಿ ಕಣಿಗನಕೆಱೆಯಕೆಳಗಣ ಗದ್ದೆ ಸಲಗೆ ೪..
44 ಡಿಯದೆದರೆ ಕಂ ೧೦೦ ಪಡುವಲು ಅಲದಪೆದಲೆ ಕ ೧೦೦ ದೇವರಿಗೆ ನಡೆವಂತಾಗಿ ಮಾಡಿದಧರ್ಮ್ಮ ........
45 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತವಸುಂಧರಾಂ ಷಷ್ಟಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ

## 10

ಅರಸೀಕೆರೆ ಕಸಬಾ ದೊಡ್ಡಕೆರೆಯ ಕೆಳಗೆ ಪಾಳುದೇವಾಲಯದ ಬಳಿ ಹೊಸದಾಗಿ ಭೂಮಿಯಲ್ಲಿ ಸಿಕ್ಕಿದ ಶಾಸನ.

ಪ್ರಮಾಣ 6′—6″×2′—9″

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥
2 ಸ್ವಸ್ತಿಶ್ರೀಸಪ್ತಭೋದ್ಯಚ್ಚರಿತಮುದಿತ ಸತ್ಯಸ್ಫುರದ್ವಿಶ್ವಧಾತ್ರೀ ವಿಸ್ತಾರೋದಾತ್ತತೇಜಂ ಜನಪ್ಪ
3 ದಯವಿಕಾಸೋದಯಂ ವೀರವಿದ್ವಿಟ್ ನಿಸ್ತಾರಾನೂನದಾನಾರ್ದ್ರಿತ ತಮಮುಮಳಂ ವಿಶ್ವವೇದಾಂಗಲೋಕ ಪ್ರಸ್ತು
ತ್ಯಂತಾನೆ
4 ನರ್ಥಾನುವಿನ ವೋಲೆಸೆಗುಂ ಪೊಯ್ಸಳೋಬ್ರ್ಬೀಶವಂಶಂ ॥ ಪದೆದಾಪೊಯ್ಸಳವಂಶದೊಳ್ಸಿಕಳಾ ನೈ
5 ರ್ಮ್ಮಲ್ಯಮಂ ದೇವಭೂಜಪದಾನೋಂನತಿಯಂ ಪ್ರಭಾಕರನತೇಜೋರಾಸಿಯಂ ರಮ್ಯಪೂರ್ವ್ವದಿಶಾಧೀಶಗಜೇಂ
6 ದ್ರದೋದುಮದಮಂ ತಂನಟ್ಟಿಱುತಾಳ್ದಿ ಪುಟ್ಟಿದನುದ್ಯದ್ವಿನಯಾಂಭೋರಾಶಿವಿನಯಾದಿತ್ಯಾವನೀಪಾಳಕಂ ಆತನ
7 ತನಯಂ ॥ ಎಱಗುವರಿನ್ನಪರ್ಗ್ಗ ಸಿಡಿಲವೊಲೆಱಗುವನೆಱಗಿಸುವನಮರ ರಮಣಿಯರ ನದೇನೆಱೆಯಂಗನೃಪತಿ
8 ಗುಣಗಣದೆಱೆಯನೊ ಮಾಡಿದರ್ಗ್ಗೆ ಮಾಳ್ಪರಿಲ್ಲೀಜಗದೊಳ್ ॥ ಲಲಿತಾಂಗಿ ಶೀಲವತಿ ಯೇಚಲೆಗಂ ಗುಣಿಯೆಱಗನೃಪ
9 ತಿಗೆ ಜನಿಯಿಸಿದರ್ಚಲದ ಕಲಿತನದ ಪೆಂಪಿನನೆಲೆಯೆನೆ ಬಲ್ಲಾಳುವಿಷ್ಣುವುದಯಾದಿತ್ಯರು ॥ ಅವರೊಳಗೆ
ವಿಷ್ಣುನೃಪನ
10 ವಿಕ್ರಮಮೆನ್ನನೆ ॥ ಮುಱಿಸಿದರುಣತೆ ಕಡೆಗಣ್ಗಿನಿಸೊದವೆ ವಿರೋಧಿನೃಪಸಪ್ತಾಂಗಂ ವಿಷ್ಣುನೃಪಾಳಂಗ
11 ಪ್ಪುವು ನೋಡನುಪಮವುವನಳಿಯಿತರರಳಿಯೆ ಜಗದೊಳ್ । ಬುಧರಲೋಕಾಶ್ರಯನೆಂಬ ತಾರ್ಕ್ಷ್ಯರಥನೆಂಬ
12 ಬ್ಬಾಯತಾಕ್ಷಂ ದಱೆಂಬ ಧರಾಧಾರಕನೆಂಬ ಭೋಗಯುತನೆಂಬುದ್ಯದ್ ಬಲಾನ್ವಿತನೆಂಬ ಧರಿತ್ರೀವರನೆಂಬಲೋಕನು
13 ತನೆಂಬೀ ಪೆರ್ಮ್ಮೆಯಿಂ ನೋಡೆ ವಿಷ್ಣುಧರೇಶಂ ಸಲೆವಿಷ್ಣುವೋಲ್ ಸೊಗಯಿಪಂಲಕ್ಷ್ಮೀಮನೋವಲ್ಲಭಂ॥ಆವಿಷ್ಣುಭೂಪ
14 ನೊಳ್ ಮಾದೇವಿತ್ವಂದೆತ್ತು ಪೆತ್ತಳುತ್ತಮ ಲಕ್ಮಾದೇವಿ ನರಸಿಂಹದೇವೋರ್ವ್ವೀವರನ ನನೂನ ಪುಣ್ಯವತಿ ವಸುಮ

15 ತಿಯೊಳ್ ॥ ಕದನದೊಳಾನ್ತರಾತಿಗಳ ದನ್ತಿಯದನ್ತಮನೊತ್ತಿಕಿಬ್ತುತದ್‌ಬಿದುವನೆ ಪೊಯ್ಯೆಪೊಳ್ದು ಪೊಱ
16 ಪೊಣ್ಮೆ ಸರಕ್ತಕ ಮೌಕ್ತಿಕಂಗಳಾಪದದೊಳವಂ ಜಯಾಂಗನೆಗೆ ಹಾರಮ ನೊಪ್ಪಿರೆ ಮಾಳ್ಪನೆಂದೊಡಾರ್ಕ್ಕದ
17 ನ ದೊಳಾಂಪಿದಿಚ್ಚುವದಟಜ್ಜಗದೊಳ್ ನರಸಿಂಹದೇವನಂ ಕದನದೊಳಿರ್ಚ್ಚದರಿನೃಪಮಖರದನಿಯರ
18 ದನದಲ್ಲಿ ನಟ್ಟಸರಲ್‌ವಾಲದ ಮೊದಲೊಳುಚ್ಚಳಿಸುವೊಂದದುಱವನಿಪ ನಾರಸಿಂಹದೇವಂಗೆ ನಿಜಂ ॥ ಆನಾರಸಿಂ
19 ಹ ನೃಪಂಗಂ ಮಾನಿನಿ ಮಾದೇವಿ ಸಾಧ್ವಿಯೇಚಲೆಗಂ ಲಕ್ಷ್ಮೀನಿಳಯನಾಗಿ ಬಲ್ಲಾಳನೃಪಾಳಂಪುಟ್ಟಿದಂಥರಾದರಧ್ಯೆ
20 ರ್ಯ್ಯಂ ॥ ಅನುಪಮ ರಣನಿಸ್ತಾರಕ ನನೂನ ಸತ್ವಾನ್ವಿತಂ ವಿಚಾರಕ್ಷಮನೆಂಬ ನೆಗಱ್ತಿಯಿಂದೆ ಬಲ್ಲಾಳನೃಪಾ
21 ಳಂ ಕಾರ್ತ್ತಿಕೇಯನಂತೊಪ್ಪಿರ್ಪ್ಪಂ ॥ ಘನತೇಜಂ ಸರಿಯಾದೊಡಂ ಬುಧಜನಕ್ಕಂ ಸಾಧುಸಂಘಕ್ಕಮಿತ··ಯಂ
22 ತ ಶಾನ್ತಿಯ ಯದುಂತುಂ ರಾತ್ರಿಯೊಳ್ ಸಲ್ಪು··ಯನಿತಲ್ತುರ್ವ್ವಿಯೊಳೆಯ್ದೆ ಪರ್ಬ್ಬಿಯುಂ ಪದೆದಿರ್ದ್ದ
23 ದೇ ದಿನನಾಥಂಗೆಣೆಯೆಂದದನ್ತು ನುಡಿವೆಂ ಬಲ್ಲಾಳ ಭೂಪಾಳನಂ ॥ ಮುನಿಸಿಂ ಬಲ್ಲಾಳ ಭೂಪಂ ಕಿಡೆಯಸಿಲತೆ
24 ಯಂ ಕೀಳ್ವರನ್ಯಾವನೀಪಾಳನಿಕಾಯಂ ಸ್ಥಾನದಿಂದಂಜಡಿಯೆನಡುಗುವಬ್ಬಿರ್ತ್ತಿಯಿಂನೊಬ್ಬುಡೀ ಪಾಂಗುನಿತಾಂತಂ
25 ಚೋದ್ಯಮಿಂತೀ ತೆಱನನಱಿದೆನಾನೀಗಳೆಂತೆಂದೊಡಿಂತೀತನ ಖಡ್ಗಕ್ಕಂ ವಿರೋಧಿಪ್ರತತಿಗೆವೆ····· ದ
26 ಕ್ಕುವೆಂದುಂ ॥ ಫಣಿನಾಥಂ ಪಾಟಿ ಭೋಗಕ್ಕಮರಪತಿಸಮಂ ರೂಪಸಂಪತ್ತಿಗಬ್ಜೇಕ್ಷಣನುದ್ಯದ್ ವಿಕ್ರಮಾಡಂಬರ
27 ಕೆ ದೊರೆಮಹೇಶಂ ನಿಜಾಜ್ಞಾ ವಿಶೇಷಕ್ಕೆಣೆ ಧೀರೋದಾತ್ತ ಚಿತ್ತಕ್ಕಮಮ ಸರಿದಶಾಸ್ತ್ರಾರಿದಾನಕ್ಕಮತ್ತಂ ತೋಣಿಕ
28 ರ್ಣ್ನಂ ತಾನೆನಲ್ಕೀ ವಸುಧೆಯೊಳೆಸೆದಂ ವೀರಬಲ್ಲಾಳಭೂಪಂ ॥ ಆ ಬಲ್ಲಾಳ ಮಹೀಪನ ಸತಿಯು ಪೆರ್ಮ್ಮೆಯೆನ್ತೆನೆ
29 ಲಲನಾನಿರ್ಮ್ಮಿತ ಕೌಶಲಂ ಪಲವುಕಾಲಕ್ಕಬ್ಜಜಂಗಿಂದು ಕೌಶಲವಾಯ್ತುತ್ತಮ ರೂಪೆಯುಂ ವಿಮಳೆಯುಂ ಬಲ್ಲಾ
30 ಳ ವಿಶ್ವಂಭರೇಶ ಲಸತ್ಕಾಮಿನಿಯುಂ ಬುಧರ್ಗ್ಗನಿಶಮೀಯುತ್ತಿರ್ಪ್ಪಮಾದೇವಿಯುಂ ಲಲನಾರತ್ನಮನುದ್ಯಕೀರ್ತ್ತಿಯು
31 ತೆಯಂ ಪೆತ್ತುತ್ತಮ ಪ್ರೌಢಿಯಿಂ ॥ ಕುಮುದದಳನಯನೆ ಕೋಮಳೆ ಕುಮುದಾಸವೆಯೆನಿಸಿ ನೆಗರ್ದ್ದಮಾದೇವಿ
32 ಗೆ ವಿಕ್ರಮಸೋಮವಂಶ ಬಲ್ಲಾಳಮಹೀಶಂ ಕೂರ್ಪ್ಪನೆಂಬುದದು ತಕ್ಕುದೆದಲ್ ॥ ಬಲ್ಲಾಳ್ ಬಲ್ಲಾಳನೃಪಂ
ಬಲ್ಲಾಳೇಸ್ವರ
33 ನಿವಾಸಮಂ ಕೀರ್ತ್ತಿ ಶ್ರೀವಲ್ಲಭನೆತ್ತಿಸಿದಂ ಸಲೆ ಸಲ್ಲಲಿತ ಮೆನಲ್ಕೆ ಶೋಭಿಪರಸಿಯಕೆಱೆಯೊಳ್ ॥ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚ
34 ಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಂ ॥ ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ತುಳುವಬಳಜಳಧಿ ಬಡವಾನಳಂ ।ದಾಯಾದ
ದಾವಾ
35 ನಳಂ । ಪಾಂಡ್ಯಕುಳಕಮಳವನವೇದಂಡ ಗಂಡಭೇರುಂಡ । ಮಂಡಳಿಕ ಬೇಂಟೆಕಾಱ ಪರಮಂಡಳ ಸೂಱೆಕಾಱ
36 ಸಂಗ್ರಾಮಭೀಮ । ಕಲಿಕಾಲಕಾಮ । ಸಕಳವಂದಿಬೃಂದಸನ್ತರ್ಪ್ಪಣ ಸಮರ್ತ್ಥವಿತರಣವಿನೋದ ವಾಸನ್ತಿಕಾದೇವೀ
37 ಲಬ್ಧವರಪ್ರಸಾದ । ಯಾದವಕುಳಾಂಬರ ದ್ಯುಮಣಿ ಮಂಡಳಿಕ ಮಕುಟ ಚೂಡಾಮಣಿ । ಕದನಪ್ರಚಂಡ । ಮಲ
38 ಪರೊಳ್ಗಂಡ ನಾಮಾದಿಪ್ರಶಸ್ತಿಸಹಿತಂ ಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡು ಕೊಂಗುನಂಗಲಿ ಗಂಗವಾಡಿ ನೊಣಂಬ
39 ವಾಡಿ ಬನವಸೆ ಹಾನುಂಗಲ್ ಗೊಂಡ ಭುಜಬಳವೀರ ಗಂಗ ನಸಹಾಯಶೂರ ಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ್ಗ ಮಲ್ಲ
ಚಲದಂಕ
40 ರಾಮನಿಶ್ಶಂಕ ಪ್ರತಾಪ ಹೊಯ್ಸಳವೀರ ಬಲ್ಲಾಳದೇವರ್ ಸಕಲ ಧರಿತ್ರಿಯಂ ದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಟಪ್ರತಿಪಾಲನದಿಂ
41 ರಕ್ಷಿಸುತ್ತುಂ ದೋರಸಮುದ್ರದ ನೆಲೆವೀಡಿನಲ್ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರ್ದ್ದು ಶ್ರೀ
42 ಮದ್ರಾಜಧಾನಿ ಯರಸಿಯಕೆಱೆಯಲ್ಲಿ ಶ್ರೀ ವೀರಬಲ್ಲಾಳೇಶ್ವರ ದೇವರಂ ಸುಪ್ರತಿಷ್ಠೆಮಾಡಿಸಿದರಾ ಅರಸಿಯಕೆಱ
43 ಯ ಪೆರ್ಮ್ಮೆಯಂ ಪೇಳ್ವಡೆ ೧ ಪರಮೇಷ್ಠಿಪ್ರಖ್ಯ ವಿಪ್ರಪ್ರತತಿಗಳಿ ನಿಳಾಪ್ರಖ್ಯ ಶೂದ್ರಾಳಿಯಿಂ ಖೇಚರ ಕಾನ್ತಪ್ರಖ್ಯ
44 ರಪ್ಪಾ ವಣಿಜರಿನಿನಜಪ್ರಖ್ಯಕೊಯ್ಯಾಳ್ಗಳಿಂ ಸಾಗರಮಂಪೋಲ್ವೀತಟಾಕಂಗಳಿನಮರಪುರೋದ್ಯಾನಮಂಪೋಲ್ತು
45 ಶೋಭಾಕರಮಪ್ಪುದ್ಯಾನದಿಂದೀ ಯರಸಿಯಕೆಱೆಭೂಭಾಗದೊಳ್ ಶೋಭಿಸಿರ್ಕ್ಕುಂ ॥ ಮುಳಿದಾಗಡೆ ಕೂರ್ಪ್ಪವರೊ
46 ಳ್ತಿಳಿವುದು ತಿಳಿವುದುಗಡೆನ್ದು ಸಾಱುವತೆಱದಿಂಗಳಪುವಗಿಳಿವಿಂಡಿನಕಳಕಳವರಸಿಯುಕೆಱೆಯಬನದೊಳೊಪ್ಪುತ್ತಿರ್ಕ್ಕುಂ
47 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಶೋಭಾಕರಮಪ್ಪರಸಿಯಕೆಱೆಯೊಳ್ ವೀರಬಲ್ಲಾಳಭೂಪಂ ಶ್ರೀವೀರಬಲ್ಲಾಳೇಶ್ವರಮಂ ಸುಪ್ರತಿಷ್ಠೆ
48 ಮಾಡಿಸಿ ಯಾದೇವರನಿತ್ಯನೈವೇದ್ಯಕ್ಕಂ ನಂದಾದೀವಿಗೆಗಂ ಪೂಜಾರಿ ಪರಿಚಾರಕರಾಹಾರದಾನಕ್ಕವೆಂದು ಸಕವರ್ಷ
49 ೧೧೧೦ನೆಯ ಕೀಲಕ ಸಂವತ್ಸರದ ಪೌಷ್ಯದಮಾವಾಸ್ಯೆ ಸೋಮವಾರ ವಿತೀಪಾತ ಸಂಕ್ರಮಣದನ್ದು ನೆಣಸಂಮ
50 ಥದ ಗುಡಿಗೆಱೆಯ ಮಠದ ವಿಮಳ ಶಕ್ತಿಗಳ ಶಿಷ್ಯರಪ್ಪ ಕ್ರಿಯಾಶಕ್ತಿ ಪಂಡಿತರ ಕಾಲಂಕರ್ಚ್ಚಿ ಧಾರಾಪೂರ್ವಕಂ
51 ಮಾಡಿ ಬಿಟ್ಟ ದತ್ತಿ ಕ್ರಿಯಾಶಕ್ತಿಗಳ············
52 ಅಗ್ಗಳಿಯ ಕೆಱೆಯ ನಡುಬಯಲಲ್ಲಿ ಸಲಗೆಯಾಱಕ್ಕಂ ೬ ಕಂಬ ೨೪೦ ಈ ದೇವಾಲಯದ ಸಮೀಪ
53 ದ ಬೆದ್ದಲೆ ಕಂಬವಱನೂಱು ೭೦೦॥········
54 ಪಿರಿದುಂ ಭಕ್ತಿಯಿನೀಶ್ವರ ಚರಣಾಬ್ಜಧ್ಯಾನದಿಂ ಕ್ರಿಯಾಶಕ್ತಿಗಳೀಶ್ವರನಾವು ತನೂಜನನಾದರದಿಂದಂ ಪಡೆದರಧಿಕ
ಪುಣ್ಯೋದಯ
55 ನಂ॥ ಬಹುಭಿರ್ವ್ವಸುಧಾದತ್ತ ರಾಜಭಿಃ ಸಗರಾದಿಭಿಃ ಯಸ್ಯಯಸ್ಯ ಯದಾ ಭೂಮಿ ಸ್ತಸ್ಯತಸ್ಯ ತದಾಫಲಂ
ಈ ಧರ್ಮ್ಮಮಂ
56 ಪ್ರತಿಪಾಲಿಸಿದವರ್ಗ್ಗೆ ವಾರಣಾಸಿಯಲ್ಲಿ ಸಹಸ್ರ ಕವಿಲೆಯಂ ಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಕೊಟ್ಟಫಲ ॥ ಈ ಧರ್ಮ್ಮಮಂ ಕೆಡಿಸಿ
ದರ್ಗ್ಗೆ ಸಹ
57 ಸ್ರ ಕವಿಲೆಯುಮಂ ಕೋಟಿ ಬ್ರಾಹ್ಮಣರುಮಂ ಕೊಂದ ದೋಷ ॥ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವಸುಂಧರಾ
ಷಷ್ಠಿವರ್ಷ
58 ಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ । ತಿವಿಕ್ರಮ ಪಂಡಿತರ ಪದ್ಯತಲ್ಲಿಖಿತ । ಬೊಪ್ಪೋಜನ ಕಂಡರಣೆ ॥

## 11

ಕಸಬಾ ದೊಡ್ಡ ಕೆರೆಯ ಕೆಳಗೆ ಪಾಳು ದೇವಾಲಯದ ಬಳಿ ಭೂಮಿಯಲ್ಲಿ
ಸಿಕ್ಕಿದ ದೊಡ್ಡ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮದ್ಯಾದವಕುಳಕಮಳ ···· ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಯಿಂ ಸಲುತ್ತುಮಿರೆ ತ
2 ದೀಯಪಾದ ಪದ್ಮೋಪ ಜೀವಿಗಳಪ್ಪ ವಿಶ್ವ ···· ಯ ಕೆಱೆಯ ಭಕ್ತರುಂ ಶ್ರೀವೀರ ಬಲ್ಲಾಳೇಶ್ವರನಂ
3 ದಾದೀವಿಗೆಯಂ ಚಂದ್ರಾರ್ಕ್ಕ ತಾರಂಬರಂ ···· ಯ ರೊಕ್ಕಲುಂ ನಡಯಿಸುವ ನುಡಿವರ್ಗ್ಗ ಕ್ಷಯ ಧಂ
4 ಡಾರವಾಗಿ ಬಿಟ್ಟದತ್ತಿ ···· ೧೧೪೩ನೆಯ ವಿಕ್ರಮ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬ ೧ ಆದಿವಾ
5 ರಂ ಮೊದಲಾಗಿ ಆ ದೇವರ್ಗ್ಗೆ ಪಾದ ಪೂಜೆ ···· ಸೆಟ್ಟಿಕೊಟ್ಟಗ ೧ ಬಡಕೆಯುನ ಮಾಚಯಗ ೩
6 ಆ ಮಾಳಯ್ಯ ···· ಮಗ ಮಾದೆಯುನ ···· ದೇವಯ್ಯನ ವಾಸುದೇವ ಪ ೫ ಮಚಯ
7 ನೂರಬೂಚೆಯಗ ೧ ಬೂಚೆಯುನ ಬಮ್ಮೆಯಗ ೧ ಮಂನೆಯ ಹೊಂನ್ನಯ ಪ ೧ ಕೆಱೆ
8 ಯ ಸಂತೆಯ ಮಹದೇವ···· ತೋಂಟದರೇವಂಣ ಪ ೫ ಕೇತಮಲ್ಲ
9 ···· ರಾಮ ಗೌಡರ ಸಿಂಗೆಯ·· · ಗೌಡರ ಬಮ್ಮೆಯ ಪ ೧ ದಾಸೆಯ ಪ ೩ ತೆಲು
10 ಗಕೇರಿಯ ಚವುಂಡಯ ···· ನಿಗಳದರಾಚಿ ಸೆಟ್ಟಿಗ ೧ ಉಪ್ಪಿನ ದಾಸಿ ಯಗ ೧ ಆಸನ್ವಿಯ
11 ···· ಬೊಪ್ಪಯಗಳು ···· ಬೋವಚಟ್ಟಿಯ ಪ ೫

## 12

ಅದೇಕಸಬಾ ಕೆಱೆಯ ಕೆಳಗೆ ಈಚಲಿನಲ್ಲಿ ಬಿದ್ದಿರುವುದು.

1 ಸ್ವಸ್ತಿಶ್ರೀ ವೀರಬಲ್ಲಾ ·········
2 ····ಕೇತ ಮಲ್ಲನ ರಾಮಯನು
3 ತುಱುಹುಯಲಲಿ ಸುರಲೋಕವ ಸಂದೊಡೆ
4 ಆತನ ತಮ್ಮ ಮಲ್ಲಿಗವುಡ···· ನಿಲಿಸಿ
5 ದ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ‖

## 13

ಅದೇ ಕಸಬಾ ರೈಲ್ ರಸ್ತೆಗೆ ಪಾರ್ಶ್ವ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2′–6″×2′–3″

1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾ ಸ್ರಯಂ ಶ್ರೀ ಪ್ರಿಥಿವೀವಲ್ಲಭಂ
2 ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರ ಪರಮ
3 ಭಟ್ಟಾರಕ····ಮಲ್ಲದೇವರ
4 ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ದ್ಧಮಾನ ಮಾ
5 ಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ ಸಲುತ್ತು ಮಿರೆ ಸ್ವಸ್ತಿ ಸಮಸ್ತ
6 ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾ ಮಂಡಳೇಸ್ವರ ದ್ವಾರಾ
7 ವತೀ ಪುರವರಾಧೀಶ್ವರ ಯಾದವ ಕುಳಾಂಬರದ್ಯುಮಣಿ
8 ಸಮ್ಯಕ್ತ ಚೂಡಾಮಣಿ ನಾಮಾದಿ ···· ಹೊಯ್ಸಳ
9 ವಿಷ್ಣುವರ್ದ್ಧನ ದೇವರು ರಾಜ್ಯಂಗೆಯು ತ್ತಿರಲು ಅರಸಿಯ
10 ಕೆಱೆಯ ಕೇತಮಲ್ಲ ಮಲ್ಲಿ ಸೆಟ್ಟಿಗಳು ·········
11 ·······································
12 ·······································
13 ·············ಮೃತೇನಾಪಿ ಸುರಾಂಗನಾ ಕ್ಷಣ ವಿ
14 ·············ಚಿಂತಾಮರಣೀರಣೀ

## 14

ಅರಸಿಕೆರೆಯ ಬಳಿ ತುಂಬೋಹೊಂಡದ ದಾರಿಯಲ್ಲಿ ವೀರಗಲ್ಲು.

1 ಶ್ರೀ ಮತು ಪಸಾಯಿತ ಮಲ್ಲಸೆಟ್ಟಿಯರ ತಂಮ
2 ವೀರ ಸೆಟ್ಟಿ ಕಳ್ಳನೊಬ್ಬನಂ ಕೊಂದು ······
3 ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದ ಆತಂಗೆ ಮದವಳಿಗೆ
4 ಕೇತಚ್ಚೆನಿಲಿಸಿದ ಕಲ್ಲು ಮಂಗಳ ·········

## 15

ಅರಸೀಕೆರೆ ತಾಲ್ಲೋಕು ಕಸಬಾ ಹೋಬಳಿ ಗೀಜಿಹಳ್ಳಿಯ ಶಂಭುಲಿಂಗದೇವರ ಪಾಳು ದೇವಾಲಯದ
ಬಳಿ ೧ನೆಯ ಶಾಸನ.

5′×2′–3″

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈ
2 ಳೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ‖

3 ಅ ಹೊಯ್ಸಳ ವಂಶದೊಳುದಯಿಸಿದ ವಿನೆಯಾದಿ
4 ತ್ಯನ ಪುತ್ರನಪ್ಪೆಱೆಯಂಗ ನ್ರಿಪಂಗವೇಚಲದೇವಿಗಂ
5 ಮೂವರ್ದ್ದೇವರಂತೆ ಬಲ್ಲಾಳ ವಿಷ್ಣು ವುದಯಾದಿತ್ಯರೆಂಬ
6 ಮೂವರುಂ ಪುಟ್ಟಿದರವರೊಳಗೆ ವಿಷ್ಣುನ್ರಿಪನ ವಿಕ್ರಮವೆ
7 ನ್ತೆಂದೊಡ ॥ ಸ್ವಸ್ತಿಸಮಧಿಗತ ಪಂಚ ಮಹಾಶಬ್ದ ಮಹಾಮಂಡ
8 ಳೇಶ್ವರಂ ದ್ವಾರಾವತೀ ಪುರವರಾಧೀಶ್ವರಂ ತುಳುವ ಬಳಜಳಧಿ ಬಡವಾ
9 ನಳಂದಾಯಾದ ದಾವಾನಳಂಪಾಂಡ್ಯಕುಳಕಮಳವನ ವೇದಂಡಗಂಡ ಭೇರುಂ
10 ಡಮಂಡಳಿಕಬೇಂಟೆ ಕಾಱಪರಮಂಡಳ ಸೂಱೆಕಾರ ಸಂಗ್ರಾಮ ಭೀಮ ಕಲಿ ಕಾಲ
11 ಕಾಮ ಸಕಲವಂದಿವ್ರಂದ ತರ್ಪ್ಪಣ ಸಮರ್ತ್ಥ ವಿತರಣ ವಿನೋದವಾಸಂತಿಕಾದೇವೀಲಬ್ಧ
12 ವರಪ್ರಸಾದ ಯಾದವ ಕುಲಾಂಬರದ್ಯುಮಣಿ ಮಂಡಳಿಕಚೂಡಾ ಮಣಿ ಕದನ ಪ್ರಚಂಡಮ
13 ಲಪರೊಳ್ಗಂಡ ನಾಮಾದಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾ ಮಂಡಳೇಶ್ವರಂ ತಳಕಾಡು ಕೊಂಗುನಂಗಲಿ ಗಂ
14 ಗವಾಡಿ ನೊಣಂಬವಾಡಿ ಬನವಸೆ ಹಾನುಂಗಲ್ಲು ಉಚ್ಚಂಗಿಗೊಂಡ ಗಂಡಭುಜ ಬಳವೀರಗಂಗನ
15 ಸಹಾಯ ಸೂರ ಶನಿವಾರ ಸಿದ್ಧಿಗಿರಿ ದುರ್ಗ್ಗ ಮಲ್ಲ ಚಲದಂಕ ರಾಮ ನಿಶ್ಶಂಕ ಪ್ರತಾಪ ಹೊಯ್ಸಳ ವೀ
16 ರ ಬಲ್ಲಾಳ ದೇವರು ದುಷ್ಟ ನಿಗ್ರಹ ಶಿಷ್ಟ ಪ್ರತಿಪಾಳನಂ ಗೆಯ್ದು ರಕ್ಷಿಸುತ್ತಿರೆ ದೋರಸಮುದ್ರದ
17 ನೆಲೆವೀಡಿನೊಳು ಸುಖ ಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತುಮಿರೆ ತತ್ಪಾದ ಪದ್ಮೋ
18 ಪಜೀವಿಗಳಪ್ಪಗೀಜೆಯಹಳ್ಳಿಯ ಬಮ್ಮಗಾ ಉಂಡಗೌಡೆಯ ಮಿಳ್ಳೆಯ ಮಾಳಗೌಡನ ಚಟ್ಟಿಯ
19 ಕಂಮಾಱಮಾದಿ ಓಜ ಮಾರ ಬೋವ ಇವರೊಳಗಾದ ಸಮಸ್ತ ಪ್ರಜೆಗಳು ಮೇಲಾಳಿಕೆ ಮ್ಯೆಮೆಟ್ಟಿ
20 ಬಲ್ಲೆಯ ಮ್ಯೆಮೆಟ್ಟಿ ಕೇಶವ ಮ್ಯೆಮೆಟ್ಟಿ ಹರಿಯಣ ಇಂತಿ ನಿಬರುಂ ಜೇಡರದಾಸಿ ಮಯ್ಯನ ಮ
21 ಗ ಕಾಟಗೌಡನು ಗೀಜೆಯ ಹಳ್ಳಿಯ ಮುಱಹಿಂಡಿಯ ಹೊಲವೇರಿಯ ಸೀಮೆಯಲ್ಲಿ ಕಟ್ಟಿಸಿದ
22 ಕೆಱೆಗೆ ಬಿಟ್ಟ ಗದ್ದೆ ಉಂಬಳಿ ಖಂ ೩ ಮೂಗಂಡುಗದೊಳಗೆ ಕೋಟೆ ಹಾಳಗೊಜ್ಜೇಶ್ವರ ದೇವರಿಗೆ ಕಾಟ
23 ಗೌಡ ಬಿಟ್ಟ ಗದ್ದೆ ಕೊಳಗ ೧೦ ಮತ್ತೆ ಗೀಜಹಳ್ಳಿಯ ಮೋಳೇಶ್ವರ ದೇವರ್ಗ್ಗೆ ಕಾಟಗೌಡ ಬಿಟ್ಟ ಗದ್ದೆ
24 ಕೊಳಗ ೫॥ ಮುಱಹಿಂಡಿಯ ಕೊಂಗುಳಿಯ ಮಾಚಗೌಡ ಹರಿಯಮಗೌಡ ಬಸವನಾಯಕ ಹೆಗ್ಗ
25 ಡೆನಾಕೆ ಅಣ್ಣನ ಮಗ ಕಲ್ಲಗೌಡ ಮಾದಿಗೌಡನ ಮಗ ಏಚಗೌಡ ಮೇಲಾಳಿಕೆ ಸಾವಿಯಣ್ಣ ಸಮಸ್ತ ಪ್ರಜೆಗಳು ಸ
26 ಹಿತವಾಗಿ ಗೀಜೆಯಹಳ್ಳಿಯ ಮುಱಹಿಂಡಿಯ ಹೊಲವೇರಿಯ ಸೀಮೆಯಲು ಜೇಡರ ದಾಸಿಮಯ್ಯನ ಮಗ
27 ಕಾಟಗೌಡ ಕಟ್ಟಿಸಿದ ಕೆಱೆಗೆ ಇಂತಿನಿ ಬರುಂಶಕವರ್ಷ ೧೧೨೩ನೆಯ ರೌದ್ರಿ ಸಂವತ್ಸರದ ಚೈತ್ರ ಶುದ್ಧ ತ್ರಯೋದಶಿ
28 ವಡ್ಡವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಣ ವ್ಯತೀ ಪಾತ ದಂದು ಬಿಟ್ಟ ಉಂಬಳಿ ಗದ್ದೆ ಕೊಳಗ ೫೦ ಕೊಳಗ ಐವತ್ತಱೊಳ
29 ಗೆ ಅರಸಿಯ ಕೆಱೆಯ ಗೊಜ್ಜೇಶ್ವರ ದೇವರಿಗೆ ಕಾಟಗೌಡ ಬಿಟ್ಟ ಗದ್ದೆ ಕೊಳಗ ೧೦ ಮುಱ ಹಿಂಡಿಯ
30 ಮಲ್ಲಿಕಾರ್ಜುನದೇವರಿಗೆ ಕಾಟಗೌಡ ಬಿಟ್ಟ ಗದ್ದೆ ಕೊಳಗ ೫॥ ಇಂತೀ ಧರ್ಮ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದವರು ಗಂ
31 ಗೆವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದ ತಡಿಯಲು ಸಹಸ್ರಕವಿಲೆಯುಂ ಕೋಡುಮಂ ಕೊಳಗುಮಂ ಪೊನ್ನಲು ಕಟ್ಟಿಸಿ
32 ಸಹಸ್ರ ಬ್ರಾಹ್ಮಣರಿಗೆ ದಾನಮಾಡಿದ ಫಲವಕ್ಕು ಇಂತೀ ಧರ್ಮ್ಮಮಂ ಕೆಡಿಸಿದವರು ಗಂಗೆವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದ
ದಡಿಯಲು ಸಹಶ್ರ ಬ್ರಾಹ್ಮಣರುಮಂ ಕೊಂದದೋಷಕ್ಕೆ ಇಳಿವರು

## 16

ಅದೇ ಗೀಜಿಹಳ್ಳಿ ಶಂಭುಲಿಂಗ ದೇವರ ಪಾಳು ದೇವಾಲಯದ ಬಳಿಗನೆಯ ಶಾಸನದ ಕೆಳ ಭಾಗದಲ್ಲಿ.

1 ಶ್ರೀಮುಖ ...... ತ್ಸರದ ......................
2 ಧರ್ಮ್ಮದ ವೊಪ್ಪಿಗೆ ಶಾಸನ ಕ್ರಮವೆಂತೆಂದಡೆ
3 ಕೊಮ್ಮಯ್ಯನ ಮಗ ಮೆಱು ಮೆಟ್ಟಿ ಬಲ್ಲಯ್ಯನ ಅಳಿಯಮರ
4 ಯ ಯಿಂತಿವರು ಮಾಡಿದ ಧರ್ಮ್ಮ ಪ್ರತಿಪಾಳಿಸುವರು
5 ಕಾಟಗ ಉಡನಮಗ ದಾಸೆಯ ಬೇವಜ್ಜಿಯ ಬಯಿರಯ ಬ
6 ಮ್ಮಯ ಮೇಳಯ್ಯಂಗಳಿಗೆ ಯಿಂತೀ ಧರ್ಮ್ಮಮ ನಡಸುವ
7 ರು ಹಿಂದೆ ಪರೋಕ್ಷದೊಳು ಬಲ್ಲಯ್ಯ ಚಿಕ್ಕಂಣ ಹರಿಯಣ ಬೊ
8 ಪ್ಪೆಯನುಂ ಕುಂದದೆ ನಡಸುವರು ......................
9 ..........................

## 17

ಅದೇ ಶಂಭುಲಿಂಗದೇವಾಲಯದ ಮುಂದೆ ಬಿದ್ದಿರುವ ೨ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′—0″×2′—9″

ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ
1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ । ...........................
2 ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ॥ ಅ ಹೊಯ್ಸಳವಂಶದೊಳುದಿಯಿಸಿ
3 ಮವಿಸ್ತಾರಸ್ಥಾನ ಮೆಸೆವ ಹೊಯ್ಸಳವಂಶಂ ॥ ಅ ಹೊಯ್ಸಳವಂಶದೊಳುದಿಯಿಸಿ
4 ದ ವಿನಯಾದಿತ್ಯ ಪುತ್ರನಪ್ಪೆಱೆಯಂಗ ನೃಪಂಗವೇಚಲದೇವಿಗಂಪುಟ್ಟಿ

5 ದಬ್ಬರ್ಲ್ಲಾಳವಿಷ್ಣುವುದಯಾದಿತ್ಯರು । ಅವರೊಳಗೆ ವಿಷ್ಣುನೃಪನವಿಕ್ರಮ
6 ವೆಂತೆನೆ ।। ಮುನಿಸಿಂದರುಣತೆ ಕಡೆಗಣ್ಗಿನಿ ಸೊದವವಿರೋಧಿನ್ನ
7 ಪಸಪ್ರಾಂಗಂ ವಿಷ್ಣುನೃಪಾಳಂ ಗಪ್ಪುವು ನೋಡನುಪಮಮುವನಳವಿ ಯಿತರರ
8 ಳವಿಯೆಜಗದೊಳು। ಬುಧರೋಕಾಶ್ಚರ್ಯನೆಂಬತಾರ್ಕ್ಷ್ಯರಥನೆಂಬಬ್ಬಾಯ
9 ತಾರ್ಕ್ಷಂದಲೆಂಬ ಧರಾಧಾರಕನೆಂಬ ಭೋಗಯುತನೆಂಬುದ್ಧೃದ್ ಬಲಾನ್ವಯನೆಂಬ
10 ಧರಿತ್ರೀವರನಂ ಲೋಕನುತನೆಂಬೀ ಪೆರ್ಮೆಯಿಂನೋಡೆವಿಷ್ಣುವೊ
11 ಲ್ಸೊಗಯಿಪಂ ಲಕ್ಷ್ಮೀಮನೋವಲ್ಲಭಂ ।। ಆವಿಷ್ಣುಭೂಪನೊಳ್ ಮಾದೇವಿತ್ವಂ ಬೆತ್ತುಪೆತ್ತ
12 ಳುತ್ತಮಲಕ್ಮಾದೇವಿ ನರಸಿಂಹದೇವೋರ್ವ್ವೀವರನನನೂನ ಪುಣ್ಯವತಿವಸುಮತಿ
13 ಯೊಳ್ ।। ಕದನದೊಳಾಂತರಾತಿಗಳ ದಂತಿಯದಂತಮನೊತ್ತಿಕಿಬ್ಬು ತದ್‌ಬಿದುವನೆ
14 ಪೊಯ್ಯೆಪೊಳ್ದು ಪೊಱಪೊಣ್ಮೆ ಸರಕ್ತಕಮೌಕ್ತಿಕಂಗಳಾ ಪದದೊಳವಂ ಸಮರಾಂಗನೆಗೆ
15 ಹಾರಮನೊಪ್ಪಿರೆ ಮಾಟ್ಪನೆಂದೊಡಾರ್ಕ್ಕದವ ದೊಳಾಂತಿದಿಙ್ಬವದಟುಜ್ಜಗದೊಳ್‌ನರಸಿಂಹ
16 ಭೂಪನಂ ॥ ಆ ನಾರಸಿಂಹನೃಪಂಗಂ ಮಾನಿನಿಮಾದೇವಿಸಾಧ್ವಿಯ ...... ಸುಲಕ್ಷ್ಮೀ
17 ನಿಳಯನಾಗಿ ಬಲ್ಲಾಳನೃಪಾಳಂ ಪುಟ್ಟಿದಂ ಧರಾಧರಧೈರ್ಯ್ಯಂ ।। ಮುನಿಸಿಂಬಲ್ಲಾಳ
18 ಭೂಪಂಕಿಳಿಪೊಳೆವಸಿಯ ······ ನಿಕಾಯಂಸ್ಥಾನದಿಂದಂ
19 ಜಡಿಯೆನಡುಗುವಬ್ಬೀತಿಯಿಂ ································ ಖಡ್ಗವಿದ್ಯಾಪರಿಣತೆಯನದೇಂ
20 ಕಾಲನೊಳ್‌ಕಲ್ತುದಲ್ತೆ ।। ಆತನಸತಿಯು ಪೆರ್ಮೆಯೆಂತೆನೆ ಕಮನೀಯಚ
21 ಕೋರೇಕ್ಷಣೆ ಕುಮುದಾಸವೆಯೆನಿಸಿ ನೆಗರ್ದಮಾದೇವಿಗೆ ವಿಕ್ರಮಸೋಮ
22 ವಂಶಬಲ್ಲಾಳಮಹೀಶಂ ಕೂರ್ಪ್ಪನೆಂಬುದು ತಕ್ಕುದೆದಲ್‌ಶಿವಾಯ
23 ನಮಃ ಸ್ವಸ್ತಿಸಮಧಿಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಹಾಮಂಡಳೇ
24 ಶ್ವರಂ ದ್ವಾರಾವತೀ ಪುರವರಾಧೀಶ್ವರಂ ತುಳವಬಳಜಳಧಿ ಬಡವಾನಳಂ
25 ದಾಯಾವದಾವಾನಳಂ । ·ಪಾಂಡ್ಯಕುಳಕಮಳವನವೇದಂಡ ಗಂಡಭೇರುಂಡವುಂ
26 ಡಳಿಕ ಬೇಂಟೆಕಾಱಪರಮಂಡಳ ಸೂಱೆಕಾಱಸಂಗ್ರಾಮಭೀಮಕಲಿ
27 ಕಾಲಕಾಮು ಸಕಳವಂದಿ ಜನಸಂತರ್ಪಣ ಸಮರ್ತ್ಥವಿತರಣವಿನೋ
28 ದ ವಾಸಂತಿಕಾ ದೇವೀಲಬ್ಧವರ ಪ್ರಸಾದಯಾದವ ಕುಳಾಂಬರದ್ಯುಮಣಿ
29 ಸಮ್ಯಕ್ತಚೂಡಾಮಣಿಕದನ ಪ್ರಚಂಡ ಮಲಪರೊಳ್ಗಂಡನಾಮಾದಿ ಸಮ
30 ಸ್ತ ಪ್ರಶಸ್ತಿಸಹಿತಂ ಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡುಕೊಂಗುನಂಗಲಿ
31 ಗಂಗವಾಡಿನೊಣಂಬವಾಡಿ ಬನವಸೆಹಾನುಂಗಲುಗೊಂಡ ಭುಜಬಳವೀರ
32 ಗಂಗನಸಹಾಯ ಸೂರಸನಿವಾರಸಿದ್ಧಿ ಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಚಲದಂಕರಾಮನಿಸ್ಸಂಕ ಪ್ರ
33 ತಾಪಹೊಯ್ಸಳವೀರ ಬಲ್ಲಾಳದೇವರು ಸಕಳಧರಿತ್ರಿಯುಂ ದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಟಪ್ರ
34 ತಿಪಾಳನದಿಂ ರಕ್ಷಿಸುತ್ತುಂ ದೋರಸಮುದ್ರದನೆಲೆವೀಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ
35 ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತುಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಗಳಪ್ಪಮಯಿಮೆಟ್ಟಿ ಮಲ್ಲದೇವಗಂ
36 ಆತನಸತಿದಾಹಾ ( ? ) ದೇವಿಗಂ ಪುಟ್ಟಿದಶ್ರೀಮತು ಶ್ರೀ ರಂಗದಂಡನಾಥ ಆತನತಮ್ಮ
37 ಮಯಿಮಟ್ಟೆಕಳ್ಪಬಲ್ಲ ಚಮೂಪನ ಮಹಿಮೋನ್ನತಿಯೆಂತೆಂದೊಡೆರಾಜನಗಿರಿ
38 ···· ರಾಜಕೈವಾರಯೆಱೆದು ಕಟ್ಟಿಸಿ ಕೆಱೆಯರಚಿಸಿದಂ ವಿಭುಕಳ್ಪ
39 ಮಹೀಜಂ ಮಾಯಿಮಟ್ಟೆಕಳ್ಪಬಲ್ಲಚಮೂಪಂ ।। ಅನ್ತಿವರಿಬ್ಬರಿಂ ಕಿಱಿಯಂ ಶ್ರೀ
40 ಮಲಪನ ಮಹಿಮೋನ್ನತಿಯಂತೆಂದೊಡೆ । ಗೀಜೆಯಹಳ್ಳಿಯ ಶ್ರೀಸಂಘುಮೋ
41 ······ ದೇವರದೇವಾಲ್ಯಮನೆತ್ತಿಸಿದಂ ಯಸೆವಂತೆದೇವ ವೃಂದನಿವಾಸ
42 ದಶ····ಸು··ನಿಜಂಧ್ಯಾ····ಪಾತುಶಯೆಸನಿತ್ಯಂ । ಶ್ರೀರಂಗದಂಡಾಧಿಪ
43 ರಿಂ ಮುದ್ದೇಶ್ವರ . . ಮೋಳೇಸ್ವರಪದದ್ವಂದ್ವ ವಂದನ ಪ್ರೀತಿಮಾನಯುಂ । ರಂಗಪುತ್ರೀಚಿ
44 ರಂಜೀಥ್ಯಾಂ ? ಮೇದಿನೀ ಚಂದ್ರತಾರಕಂ ।। ಸಂಘುಮೋಳೇಸ್ವರದೇವರ ಶ್ರೀಪಾದಪದ್ಮಾ
45 ರಾಧಕರುಮಪ್ಪಲಿಂಗಣ ತಾವುಕಟ್ಟಿಸಿದಕೆಱೆಯ ಕೆಳಗೆಗೊಡ
46 ಗಿಸ ೧೨ ಸಲಿಗೆ ಹನ್ನೆರಡಱೊಳಗೆ ಸ ೧ ಮೋಳೇಸ್ವರದೇವರಿಗೆ ಕೊ ೧೦॥
47 ಬ್ರಹ್ಮಚಾರಿ ಚಾವುಣಭಟ್ಟರಿಗೆ ಸ ೧ ಕೊ ೫ ಕೇಸಿರಾಜಗಕೊ ೫।। ಕೇಸವ
48 ಭಟ್ಟನಮಾಚೆಯ ಕೊ ೫ ಆನೀರಯ್ಯಗೆ ಕೊ ೫ ಬಲದೇವಗೆ ಕೊ ೫ ಕೊಂಗಳಿನಾಡ್ಯೆಯಗೆ ಕೊ ೫ ಬ್ರಹ್ಮೇ
49 ಶ್ವರದೇವರಿಗೆ ಕೊ ೫ ಚಿಮ್ಮಯ್ಯಂಗೆ ಕೊ ೫ ಚಾಕಿಸೆಟ್ಟಿಬೊಮ್ಮಗೆ ಏರಿಯಮೋಲಣ
50 ···· ಸಸಿಯ ನಿಕ್ಕಿಸಾಕುವಂತಾಗಿ ಯಿಕ್ಕಿದಗದ್ದೆಕೊ ಕಲುಕುಟಿಗನ ಮಾಚೋಜಗೆಕೆಯಿ ಕೊ ೧೦
51 ಸಂಘು ಮೋಳೇಶ್ವರ ದೇವರ ಹೂದೋಟ ಕಂಬ ೨೫ ಆ ಹೂದೋಟವಸಾಕುವಂತಾಗಿ ಮಾಲಗಾಱ
52 ಬೂವಂಗೆ ಯಿಕ್ಕಿದಗದೆ ಕೊ ೬ ಕಂಬ ೪ ಕಲುಕುಟಿಗ ಮಾದೋಜಂಗೆಕೆಯಿ ಕೊ ೫ ಹಿರಿ
53 ಯಕೆಱೆಯ ಕೆಳಗೆ ಸಂಘುಮೋಳೇಶ್ವರದೇವರಿಗೆ ಹೊಲಸ್ಥಳಕಂ ೩೦ ಗದ್ದೆ ಸ್ತ ಹೊಲವೇರಿಯಕೆ
54 ಯಿಕೊ ೬ ತಱೆಯದ ಹಾಳಕೆಯಿಕೊ ೧೪ ಕಂಬಹಾಳಕೆಯಿಕೊ ೬ ಹತ್ತಿಯಹಾಳಕೆ ಯಿ
55 ಕೊ ೪ । ಸಂಘುಮೋಳೇಶ್ವರದೇವರ ಶ್ರೀಕಾರ್ಯ್ಯಕೆ ಹರಿಜೀಯಮೋಳಜೀಯ . . ಯಿಪತ್ತಿನಭೋಗ.
56 ನಿವೇದ್ಯಕುಂದಿದಡೆ ಹುಳುಕುಪ್ಪೆಯಲಿ ಬೀಳ್ವವರು ।। ಯಿನ್ತೀಧರ್ಮವ ಪ್ರತಿಪಾಳಿಸಿದವ
57 ರು ಸಹಸ.ಕವಿಲೆಯುಂ ಸುವರ್ಣದಕೋಡುಂ ಬೆಳ್ಳಿಯಕೊಳುಗು ಸಹಿತಸಹ

58 ಸ್ರಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆ ಗಂಗೆವಾರಣಾಸಿಯಲು ದಾನಮಾಡಿದಫಲಂ ಬಹುಭಿರ್ವ್ವಸುಧಾ
59 ದತ್ತಾ ರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃ । ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿ ಸ್ತಸ್ಯತಸ್ಯ ಮಹಾಫಲಂ ಸ್ವದ
60 ತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತವಸುಂಧರಾಂ । ಷಷ್ಠಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾ
61 ಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ । ಯಿನ್ತೀಧರ್ಮ್ಮಮಂ ಕೆಡಿಕಿಡಿಸಿದವರು ಗಂಗೆವಾರಣಾಸಿ
62 ಯಲು ಗಯೆಲುಃ ಕುರುಕ್ಷೇತ್ರದಲು ಸಹಸ್ರ ಕವಿಲೆಯಂ ಸಹಸ್ರಬ್ರಾ
63 ಹ್ಮಣರಕೊಂದಪಾತಕಕೆಹೋಹರು ।। ಬಿದೋಜನಮಗ ರೂವಾರಿಕೇತೋಜ
64 ······ ಶ್ರೀರಾಮಗುರುಭ್ಯೋನಮಃ ಸೆಟ್ಟಿಯ

## 18

### ಅದೇ ಗೀಜಿಹಳ್ಳಿಯ ಶಂಭುಲಿಂಗ ದೇವರ ಪಾಳುದೇವಾಲಯದ ಬಳಿ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3′—3″×1′—9″

1 ಶ್ರೀಮತು ಬಮ್ಮೆಯ ಕೆರೆಯ ಮಾ
2 ದಯ್ಯನ ಪುತ್ರನಮಗ ಸೂಲದ
3 ಬೈಚಗೌಡ ಜಾವಗಲ್ಲ ಕಾಳಗದಲ
4 ಗೀದಹಳ್ಳಿ ಹರದರ ಶ್ರೀಮಾಳೇಶ್ವರದ . . ಸತ್ತಲಬೀರಗಲು
5 ····ಬಂಕಾಪುರದ ಗುರುಗಳು ಕೈಲಾಸಕೆ ಹರಸಿದರು

## 19

### ಅದೇ ಗೀಜಿಹಳ್ಳಿಯ ಊರಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′—0″×1′—6″

1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರಚಾರವೇ····
2 ·····························
3 ಕ್ಷಣದ··ಹೊಯ್ಸಳಾನ್ವಯಾಂಭೋಧಿ ಯಸೆವುದತಿ ಗಂಭೀರ
4 ಆ ಹೊಯ್ಸಳಾನ್ವಯಾಂಭೋಧಿವರ್ದ್ಧನ ಸುಧಾಕರ··
5 ··ವರಗಂ ಪದ್ಮಲದೇವಿಗಂ ಪುಟ್ಟಿದ······
6 ·· ಹೊಯ್ಸಳ ವೀರನಾರಸಿಂಗದೇವನೂ ··
7 ······ ನರಸಿಂಹನರಸಿ ······
8 ಸೋಮನಾಥಾಲಯವ ···· ಕೇಶವಪುರ
9 ···· ಕಮಳಾಭಿರಾಮ ······
10 ······ ಕೇಶವಪುರವೀ
11 ···· ವಿಮಳ ಗುಣಾನ್ವಿತಂ ಗೆಕ್ಕಲಸೆಟ್ಟಿಗಿಳಾ
12 ಭಾಗ ···· ನಾಥಕುಲ ·· ಈಶ್ವರಪದಾ
13 ಬ್ಜಾರಾಧಕ ತ್ರಿಲೋಚನದೇವಗುರುಹರಿಹ ·· ಶ್ರಯಮಾ
14 ಗಿ ·· ರಿಂತು ಅಂಗನೆಯತ್ರಿರ್ಪ್ಪವೆಮಾ
15 ·· ಪುತ್ರಿ ತ್ರಿರ್ಪ್ಪಸ್ಸೂನುಬಮ್ಮನೆನಲೆಕ್ಕಲಸೆಟ್ಟಿಪೆಂಪು
16 ವಡೆದಂ ವಿಶ್ವಂಭರಾ ಚಕ್ರದೊಳ್ ॥ ಕುಡುವುದು
17 ·· ರುಚಿರಧರ್ಮ್ಮ ·· ಶನುಮಪ್ಪ ·· ಎಕ್ಕಲಸೆಟ್ಟಿ
18 ·· ಮಾಗೆಕ್ಕಲ ಸಮುದ್ರಮಂ ಕಟ್ಟಿಸಿದಂ । ಸ್ವಸ್ತಿಸಮಸ್ತ
19 ಭುವನಾಶ್ರಯಂ ಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಂ ಯಾ
20 ದವಕುಳಾಂಬರದ್ಯುಮಣಿ ಸರ್ವ್ವಜ್ಞಚೂಡಾಮಣಿ ಮಗರರಾ
21 ಜ್ಯ ನಿರ್ಮೂಳನ ಚೋಳರಾಜ್ಯ ಪ್ರತಿಷ್ಠಾಚಾರ್ಯ್ಯನಾಮಾದಿಸಮ
22 ಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮತು ಹೊಯ್ಸಳವೀರ ನಾರಸಿಂಹದೇವರು
23 ದೋರಸಮುದ್ರದ ನೆರೆವೀಡಿನೊಳು ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ
24 ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆ ಶಕವರ್ಷ ೧೧೪೬ನೆಯ ಸರ್ವ್ವ
25 ಜಿತ್ಸಂವತ್ಸರದ ಚಯಿತ್ರ ಸು ೩ ಸೋಮವಾರದಂದು ಸ್ವಸ್ತಿಸಮ
26 ಸ್ತ ಗುಣಗಣ ಸಂಪನ್ನರಪ್ಪ ಕೇಶವಪುರವಾದೆಳವರೆಲ್ಲಂ ಅಶೇಷ
27 ಮಹಾಜನಂಗಳು ತಂಮಗೆ ಕಾಲುವಳ್ಳಿಯಾದ ಗೀಜ
28 ಹಳ್ಳಿಯ ವೂರಮುಂದಣ—ಎಕ್ಕಲ ಸಮುದ್ರವನೆಕ್ಕಲಸೆಟ್ಟಿ—ಕಲ್ಲಸೆಟ್ಟಿಗೆ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ ಕೆಱೆಗೊ
29 ಡಗಿ ಕ್ರಮವೆಂತೆಂದರೆ ಆ ಕೆಱೆಯ ಮೊದಲೇರಿಯ ಕಾ··ಯಿಂದ ಗದ್ದೆಸಕಂ ೪೦ ಮಾಳಗೌ
30 ಡನ ಕೆಱೆಯ ಬಡಗ ಕೋಡಿಯ ಗೌಡರ ಭೂಮಿಯಿಂ ಪಡುವ
31 ಲು ದೊಡ್ಡಕೆರೆಯ ಬೆದ್ದಲೆ ಕಂಬ ೩೦೦···· ಗಂಡಹಂ ··

32 ಬೆದ್ದರ . . . ನಾರಿಗಾದೊಡಂ ಸಲಪುದು
33 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಷಷ್ಟಿ ವರ್ಷ
34 ಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ ॥ಶ್ರೀ॥
35 ಎಕ್ಕಲಸೆಟ್ಟಿಯರ ಮುತ್ತಯ್ಯನೆಕ್ಕಲಸೆಟ್ಟಿದಾಸೊವ್ವೆತಿಪ್ಪವ್ವೆ ಇಂ
36 ತುಗಾಡುಗಳು ಅಕ್ಕಂದಿರು ಕಿಱಯ ಹೆಂಡತಿಯ ಬೊಪ್ಪಹೆ
37 ಡೆಯು ಮಗಳು ಮಸಣೊವ್ವೆ ಕಲ್ಲಿಯ ನಾಯಕಮಯ್ದುನ ನಂಬಿ
38 ಮಾಣಿಕಸೆಟ್ಟಿ ಇನ್ತಿವರೊಳಗಾದ ತಂನ ವಂಶವನುದ್ಧರಿಸಿದನೆಕ್ಕಲಸೆಟ್ಟಿ
39 ತಂಮ ಶ್ರೀಪಾದದ ಕೆಳಗಿರಲು ಮಹಾಜನಗಳೆಕ್ಕಲಸೆಟ್ಟಿಗಳ ಮಗ

## 20

ಬಾಣಾವಾರದ ಹೋಬಳಿ ಪುರಲಹಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದಬಳಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5 × 2

1 ಶ್ರೀಮತ್ ಅಂಗೀರಸ ಸಂವತ್ಸರ ಫಾಲ್ಗುಣ ಸು ೧೮ ಯಲು
2 ಪುಱಲಹಳ್ಳಿಯ ಕಾಳಗದೆ ಮುನಿಯುಗೌಡ ಅ
3 ಗಳು ಕಾದಿ ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದಂ ಶ್ರೀರಾಮ

## 21

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

1 ಅಂಗೀರಸ ಸಂವತ್ಸರ ಫಾಲ್ಗುಣ ಸುಧ ೧೦ ಯ
2 ಅ ಮುನಿಯಗೌ ಮಗನಾಯನ ಗೌಡ ಆವಿಗೆ
3 ಕಾದಿಕೊಂಡು ಸ್ವರ್ಗಸ್ಥನಾದಂ

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# ಕೋಲಾರ ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

## ಮುಳಬಾಗಲು ತಾಲ್ಲೋಕು.

### 22

ಮುಳಬಾಗಲು ತಾಲ್ಲೋಕು ದುಗ್ಗಸಂದ್ರದ ಹೋಬಳಿ ಜೋಡಿ ಮುಡಿಯನೂರು ಗ್ರಾಮದ ವೆಂಕಟರಮಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಒಳಗೆ ಕಂಬದ ಅಡ್ಡಪಟ್ಟಿಯಮೇಲೆ ಬರೆದಿರುವುದು.

ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ

1. ஸ்வஸ்திஸ்ரீ விசைகலி அ
2. ய்யன்மகன் எடுத்தகை அமுதியார் அ
3. முதப்பெருமாள் திருமண்டபத்தில்
4. தூணுலும் பொதிகை நாலும் நடுவிலுத்திர
5. மிரண்டு மிவர்தம்மம்.................

## ಶ್ರೀನಿವಾಸಪುರ ತಾಲ್ಲೋಕು.

### 23

ಶ್ರೀನಿವಾಸಪುರದ ತಾಲ್ಲೋಕು ಕಸಬಾ ಹೋಬಳಿ ಕುಂಬಗುಂಟೆ ಗ್ರಾಮದ ಹಿಂದೆ ಬಯಲಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ತೆಲುಗಕ್ಷರ.

4′×3″

1 ಸಾಧಾರಣ ಸಂವತ್ಸರ ಮಾಘ ಶುದ್ಧ ೧೦
2 ಲುರಜ ...... ನಿವಾ
3 ರ ...... ರಾಲಚೊಳ
4 ...... ಚೊಳಾಚಾರಿ
5 ರಿಕಿಯಿಚ್ಚಿನ ......
6 ...... ಡಿಗಿಮಾ
7 ನ್ಯ ......
8 ...... ಚಡುಚೇಸಿನವಾರು
9 ...... ವಾರಾಣಸಿಲೊ ಆ
10 ವುಚಂಪಿನ ಪಾಪಾನಪೋದು
11 ರು ..........

### 24

ಕಸಬಾ ಹೋಬಳಿ ಉನುಕಲೆ ಗ್ರಾಮದಲ್ಲಿ ಆದಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ತೆಲುಗಕ್ಷರ.

ಪ್ರಮಾಣ 2½′ × 2″

1 ಯೀಶ್ವರ ಸಂವತ್ಸರ
2 ದಚಯಿತ್ರ ಶುದ್ಧ ೧ ಲೊ ನರಂಗ
3 ಯಗಾರು ಅರಸಬೊಜ
4 ಬಾವುನಿಕಿಯಿಚಿನನೆತ್ತರು ಕೊ
5 ಡಗಿನೂ··ಚೇನುಬುಂ ೧೦ ಯಿಂ
6 ದುಕುಯೆವರು ತಪಿನಾನು ಆವು
7 ಚಂಪಿನ ಪಾಪಾನ ಪೋದುರು.

### 25

ಅದೇ ಹೋಬಳಿ ಕಂಬಾಲಪಲ್ಲಿ ಗ್ರಾಮದಲ್ಲಿ ಸೊಣ್ಣಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ತೆಲುಗಕ್ಷರ.

3′ × 2″

1 ಸಿದ್ಧಾರ್ತಿ ನಾಮಸಂ
2 ವತ್ಸರಮಾರ್ಗ ಶಿರ
3 ಶು ೧೫ ಉಮದ್ದೇರಿ
4 ಲಗಿಮೇಗೌಡಲು
5 ರಚಯ್ಯು ಗಾರಿಕಿಕಂ
6 ಬಾಲಪಲ್ಲೆದಗ್ಗಿರ
7 ಯಿಚ್ಚಿನ ಕೊಡಗಿಮಾ
8 ನ್ಯಶಾಸನಂ ಮಂಗಳಂ॥

## 26

ಅದೇ ಗ್ರಾಮದ ತಳವಾರ ಮುನಿಗಾನ ಹೊಲದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ತೆಲುಗಕ್ಷರ.

'4×2'

1 ಸರ್ವದಾರಿ ಸಂವತ್ಸರ ಪಾ
2 ಲುಗುಣ ಬ॥ F ರೊ
3 ······· ಕಂಬಾ
4 ಲಪಲ್ಲೆ ·········
5 ·········
6 ·········
7 ·········
8 ·········
9 ಕೊಡಗಿ ·······ಮುಂಡೇಮು
10 ನಿಮಕು ಯಿಚ್ಚಿನ ಶಾಸನಂ ॥

## 27

ಅದೇ ಹೊಬಳಿ ನಿಲಟೂರ ಗ್ರಾಮದಲ್ಲಿ ಊರ ಮುಂದೆ ಆಲದಮರದ ಕೆಳಗೆ ನೆಟ್ಟ ಕಲ್ಲು

ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ.

1′–9″×2′–0″

1 காம சம்மா
2 த் நிகாலி சொழ
3 மண்டலத்துப் புதந
4 ாட்டு கொடடூர் ஏரி
5 மில் தூம்பு வை
6 த்து. . . . . . .

## 28

ಅಡ್ಡಗಲ್ಲು ಹೋಬಳಿ ಗರ್್ಪಲ್ಲಿ ಗ್ರಾಮದ ಪಟೇಲ್ ರಾಮಯ್ಯನವರ ಮಾವಿನ ತೋಪಿನಲ್ಲಿ ಹುಟ್ಟುಬಣ್ಡೆಯ ಮೇಲೆ

ತೆಲುಗಕ್ಷರ.

1 ರೆಂಡವಯಾನಿಕ ಮುನಮು
2 ಗಾನುವೀರಧದ್ವ ದೇವರ್ರುಕು ··
3 ಚ ·· ಕೊಡಗಿ ಆಯುವುನು
4 ಥಕುತುಲುನಡಿ ····
5 ದಿ ······ವಾರು ····
6 ·········ಪಾಪಾನಪೋ
7 ದುರು ······

## 29

ಅದೇ ಹೋಬಳಿ ಬೈರಗಾನಪಲ್ಲಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ

ತೆಲುಗಕ್ಷರ.

1 ವಿಕಾರಿ ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಸು ೧೦
2 ಬುಧವಾರ ದಾಸನಗಾರಿ
3 ವಾಜಕವುಡಿ ಚೇನು
4 ·········
5 ·········
6 ·········

## 30

ಅದೇ ಹೋಬಳಿ ಕೊತ್ತೂರ ಊರ ಮುನ್ದೆ ಇರುವ ಕಲ್ಲು

ತೆಲುಗಕ್ಷರ.

5′×2″

1 ೦೦ ರಮನಯು
2 ೦೦೦ ನಂಬಿ.ನನಾ
3 ೦೦ ಯನಿವೋಬಿಲ
4 ೦೦ ಯಗರು ದೇವುನಕು
5 ಯಿಚಿನಚೇನು
6 ಕುಯೆವರುತಪಿನಾ

## 31

ನೆಲವಂಕಿ ಹೋಬಳಿ ಚಾಕನಪಲ್ಲಿ ಗ್ರಾಮದಲ್ಲಿ ಊರು ಮುಂದಿನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಹಳಗನ್ನಡಕ್ಷರ.

ಪ್ರಮಾಣ 4′ × 4″

1 ಸ್ವಸ್ತಿಶ್ರೀ ರಟ್ಟವಾಡಿ ಎಟುವರೆ ಲಕ್ಕೆಯುಂ ಕೊಣ್ಡು ಕೊಲ್ಲಾಪುರದಲು
2 ಜಯಸ್ತಂಭವಂ ನಟ್ಟು ಪೆರದ್ದೊರ್ಜೆಯ ತಡಿಯಕೊಪ್ಪದಲು ಆಹೊಮ
3 ಲ್ಲನನ. ಬೆಂಕೊಣ್ಡ ವನಾನೆ ಕುದುರೆ ಪೆಣ್ಡಿರ್ ಬಣ್ಡಾರಮಂಕೊಣ್ಡ ಕೊ

4 ಪ್ಪರಕೇಸರಿಪನ್ಮರಾನ ಒಡೆಯಾರ್ ಶ್ರೀ ರಾಜೇನ್ದ್ರ ದೇವರ್‌ಗೆ ಯಾಣ್ಡು (೩೮)
5 ಆವುದು=ಸಕವರ್ಷ ೯೭೮ ಅನೆಯ ವಿಜಯ ಸಂವ
6 ತ್ಸರಂ ಪ್ರವರ್ತ್ತಿಸೆ ಶ್ರೀಮತ್ ಸೇನಾಪತಿ ಒಕ್ಕಿತ್ತು ಗಣ್ಡಂಗಣ್ಡ
7 ನಾರಾಯಣಂಚೋಳನ ಸಿಂಗಂಮಞ್ಞಪ್ಪಯ್ಯನಪ್ಪ ರಾಜರಾಜ
8 ಬ್ರಹ್ಮಾದಿರಾಜರ್ ಮಹಾರಾಜವಾಡಿ ಎಟುಸಾಸಿರವುಂ ಪುಲನಾ
9 ಡು ಎಟುವತ್ತುಂ ಮುಟುಕಿನಾಡು ಮುನ್ನೂಱುಂ ಆಟುತ್ತಂಬ
10 ಲ್ಲೂರಬೀಡಿನರ್ ಸುಖಸಂಘತ ವಿನೋದದರ್ ಆಟುತ್ತಿರೆ
11 ಚೋಳನ ಬೆಸದರ್ ಪೊಲೆಕೇಸಿಯಮೇಲೆ ಪೋಗಿಪುಲಮಟ್ಟಿ
12 ಯಲ್ ಕಾದಿ ಅರಸರ ಮುುನ್ದೆ ಕೊರನೆಲ್ಲಿಯುಂ ನೆಲವಂಕೆಯ ನೊ
13 ಡೆಯಮಯಿನ್ದ ಮರಸರ ಮಗಸೋವರಸರಪ್ಪವೊನೆ ಮು
14 ಟ್ಟಿಗಣ್ಡಂ ಮಡುವಕ್ಕರಾಮಕಾಯ್ಯರಭೀಮಂದುರದೆಡೆ ರಾ
15 ಮಂಮುಟಿವರ ಭೀಮಂರಾಜೇನ್ದ್ರ ಚೋಳಪಲ್ಲವಾದಿತ್ತಂ ನೆಲವಂ
16 ಕೆಯಕೆಱೆಯಂಕಟ್ಟಿ ಅರಸರಮುನ್ದೆಕಾದಿ ...ಱಿದು
17 ಬೀರಸಗ್ಗ೯ಂಬಡೆದರ್ ಬನ್ನಾಚರಿಮಾಡಿದ ಕರ್ನ್ನಾಡು

## 32

### ಅದೇ ಕಲ್ಲಿನ ಸಮೀಪದಲ್ಲಿ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಹಳಗನ್ನಡಕ್ಷರ.

4′ × 3′–′6″

1 ಸ್ವಸ್ತಿ ಪುಲಿಮಟ್ಟಿಯ ಕಾಳೆಗದಲು ನೆಲವಂಕೆಯ ನೊಡೆಯ
2 ಚೋವರಸರಮುನ್ದೆ ಚೋವವಂಕರಗನ ಮಗಂ
3 ಚೋಟಗಣ್ಡರ್ ಆಬ್ದನ ಮುನ್ದೆ ಪಱಿದು ಬೀರ
4 ಸಗ್ಗಂಬಡೆದಂ ಇವಂಗೆ ಕೊರನೆಲ್ಲಿಯುಕೆಱೆ
5 ಯಕೆಳಗೆ ಮೂವತ್ತು ಕೊಟಗಗರ್ದ್ದೆ ಕೊಡಗೆ
6 ಯುಂನೆಲವಂಕೆಯ ಪೊಸಕೆಱೆಯ
7 ಕೆಳಗೆ ಮೂವತ್ತುಕೊಟಗಗರ್ದ್ದೆ
8 ಕೊಡಗೆಗೊಟ್ಟರ್

## 33

### ಅದೇ ಹೋಬಳಿ ಜೋಡಿ ಸಾಕಮ್ಮನ ಕೊತ್ತಪಲ್ಲಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿರುವ ವೀರಗಲ್ಲು.

ಹಳಗನ್ನಡಕ್ಷರ.

ಪ್ರಮಾಣ 5′–0″×4′–0″

1 ಸ್ವಸ್ತಿಶ್ರೀವಯ್ದುಮ್ಬಮಹಾರಾಜಪ್ರಿತು
2 ವೀರಾಜ್ಯಂಗೆಯೆ ಚೋರಯ್ಯನೆಲವಂಕಿ ಅ
3 ಥ್ಯನ್ತರಸಿದ್ಧಿ ಆಳುತ್ತಿರೆ ಚೋರ
4 ಯ್ಯನವೆಸದಿ ಥಂಗುವ
5 ಕಲ್ಲು
6 ಈ ಕರ್ಲ್ಲಾಮ
7 ಱವೂ
8 ಕ್ಕರಕೊಲ
9 ರಾಗದು

## 34

### ಅದೇ ನೆಲವಂಕಿ ಹೋಬಳಿ ಕಶೆಟ್ಟಿಪಲ್ಲಿ ಕೆರೆಯ ಕೆಳಗೆ ತೋಪಿನಬಳಿ ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ.

ತಲಗು ಅಕ್ಷರ.

1 ವಿಷುಸಂವತ್ಸರದ ಅಶ್ವಿ
2 ಜಬಞ ಲುಕಶೆಟ್ಟಿಪಲ್ಲಿಯೂರ
3 ಕೊತ್ತಚರುವುಕುಯಿಚ್ಚಿನ
4 ಮಾನ್ಯ

# ಮೈಸೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

## ಚಾಮರಾಜನಗರದ ತಾಲ್ಲೋಕು.

### 35

ಉಮ್ಮತ್ತೂರು ಹೋಬಳಿ ಕಸಬೆಯಲ್ಲಿ ತೋಪಿನಬಳಿ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಶ್ರೀ . . . ರಾಜ
2 ಭಟಾರರು . . . ನೂನ್ತು
3 ಸನ್ಯಸನಜ್ಗೆಯ್ದು ಮುಡಿ
4 ಪಿದರ್ಕಲ್ಲ ನಿಲಿಸಿದಂ ಜ್ಞಾ
5 ನ . . . ಪಂಡಿತಂ . . .

### 36

ಸಂತೇ ಮಾರಹಳ್ಳಿಹೋಬಳಿ ಹೊಂಗನೂರಿಗೆ 1 ಮೈಲು ದೂರದಲ್ಲಿ ಗಂಗವಾಡಿಯ ಗ್ರಾಮ ನಿವೇಶನದಲ್ಲಿ

3′—6″×2′—6″

1 ಸ್ವಸ್ತಿಶ್ರೀ ವೀರದೇವರಾಯ
2 ವೊಡಯರು ರಾಜ್ಯಂಗೈವಲಿ
3 ವಿರೋಧಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿ
4 ಕಸುಗಸೋಲು ನಂಜ
5 ರಸವೊಡೆಯರು ವೂರ
6 ನಂಜನಾಥದೇವರ ಶ್ರೀಕಾರ್ಯ
7 ಕ್ಕೆ ಬಿಟ್ಟ ಮಗ್ಗತೆಱಿಗೆ ಸಾಮ್ಯ
8 ಬೇಡಿಗೆ ಸಹ ಮಾನ್ಯವಾಗಿ ಬಿ
9 ಟ್ಟುಕೊಟ್ಟರು ಈ ಧರ್ಮವನ
10 ಳಿದವ . . . . .

### 37

ಅದೇ ಹೋಬಳಿ ಕುದೇರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಹೊಲದಲ್ಲಿ

4′—6″×2′—9″

1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಶಕವರ್ಷ ೧೪೨ . . .
2 ರವುದ್ರಿ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಬ ೧೦
3 ಮಂ ಶ್ರೀಮಂ ಮಹಾಮಂಡಲೇಶ್ವರಂ
4 ಶ್ರೀವೀರ ಚೆಂನನಂಜರಾಯವೊ
5 ಡೆಯರಿಗೆ ಸಲುವ ಮಹಾ ಪ್ರಧಾನಿ
6 ಸಿದ್ಧಯ್ಯರಾವುತರ ನಿರೂಪದಿಂ
7 ಸೋಮರಸ ಮಂತ್ರೀಶ್ವರ ಕುದಿ
8 ಹೇರ ಪ್ರಭುಗಳು ಅಷ್ಟಾದಶ ಪ್ರ
9 ಜೆಗಳನು ಮತದಿಂಬ
10 ಯಿರಣಪುರಪತಿಗೆ
11 ರಾಉತ್ತಪುರನೆಂದು ಕಟ್ಟಿಸಿ
12 ಆ ಪುರದೊಳಗಾದ ಮಗ್ಗಮ
13 ನೆವಣ ಅನುಭವಿಸು . . .
14 ರಗುತ್ತಿಗೆ ಭೂಮಿ ೩೩೦ಂಕ್ಕ
15 ಸಿದ್ಧಾಯ ಗ ೨೦॥ವನು
16 ತೆಱವೆಬಿಟ್ಟುಕೊಟ್ಟ . . .

### 38

ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಹರದನಹಳ್ಳಿ ದೊಡ್ಡಕೆರೆಯ ತೂಬಿನ ಬಲಭಾಗದ ಕಟ್ಟೆಗೆ ಹಾಕಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

1 ಸಾಧಾರಣ ಸಂವತ್ಸರ
2 ದ ಕಾರ್ತಿಕ ಶುಧ ೫ ಲು
3 ಹರದನ ಹಳ್ಳಿಯ
4 ಸೇನಬೋವ ಲಿಂಗ
5 ಪ್ಪಯ್ಯನವರ ಮಕ್ಕ
6 ಳು ರಾಮಪ್ಪನವರು
7 ಕಟಿಸ್ತತೂಂಬು ಶ್ರೀ

### 39

ಅದೇ ಹರದನಹಳ್ಳಿಯ ಸಮೀಪ ಅಣೆಕಟ್ಟಿನಬಳಿ ಶಾಸನದ ಕಲ್ಲಿನಲ್ಲಿ

6—3×3—9

1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ
2 ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೪೪೦ನೆಯ
3 ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶು ೧೦ ಲು
4 ಶ್ರೀಮತ್ ಮಹಾ ಮಂಡಳೇಶ್ವರ······
5 ಮನಾಯಕರ·············ನಾಯಕರು
6 ·········ನಾಡನಾಳುವಲ್ಲಿ······
7 ·······················
8 ಹರಿಹರ······ಗೆ ಕೊಟ್ಟುದು······

9 ·············
10 ಸುಂಕ······ಸರ್ವದಾಯ
11 ······ಡಮನಾಯಕನು ತಂನ····
12 ······ಮನಃಪೂರ್ವ······
13 ಗೋವಬ್ರಾಹ್ಮಣರ ಕೊಂದಪಾಪಕ ಹೋಹ····
14 ಶಸನ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

## 40

ಅದೇಹೋಬಳಿ ಗುಡ್ಡದ ಚನ್ನಾಪುರಕ್ಕೆ ಸೇರಿದ ಸರ್ಕಾರಿ ಬಂಜರು ಜಮೀನಿನಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ

1 ರುಧಿರೋದ್ಗಾರಿ ಸಂವತ್ಸರ
2 ದ ಚಯಿತ್ರ ಸುಧ ೧ ಲೂ
3 ರಾಮನಾಯಕರ ಮ
4 ಗಯಟಿಪನಾಯಕಕ
5 ಟಿಸ್ತ ಮಂಟಪ ನಮು
6 ಶ್ಯಿವಾಯ ಶ್ರೀ ಶ್ರೀ॥

## 41

ಅದೇ ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಪುರ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಹಾಳುಕೋಟೆಯ ಸಮೀಪದಲ್ಲಿ 1ನೆಯ ಕಲ್ಲಿನಮೇಲೆ

3′—6″×2′—9″

1 ಜಯಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬ ೧೧ ರಲು ತೊಂ
2 ಡನೂರ ದೇವರ ಮಾದಿಗವುಡನ ಮಗ ದೇವಂಣ
3 ಮಾಧರಸ ······ ಮಕ್ಕಳು ಸಿದ್ಧಗಉಡ
4 ನಿಲಸಿದ ಕಲ್ಲು

## 42

ಅದೇ ಪಾಳು ಕೋಟೆಯ ಬಳಿ 2ನೆಯ ಕಲ್ಲಿನ ಮೇಲೆ

4′—6″ × 3′—6″

1 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ ೧೪೬೨
2 ······ ವರ್ತಮಾನವಾದ ವಿಖಾರಿ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೫ ಲು ಶ್ರೀಮ
3 ······ ನರಸಯ್ಯನವರ ನಿರೂಪದಿಂ ವರದ ······ಅರಸರು ಕ ····
4 ······ ಗುತ್ತಿಗೆಯು ··· ·· ಯಕಲ್ಲ ಪಡೆಯಾಗಿ ಕೊಟ್ಟ ······
5 ······ ನೂರ ಗ್ರಾಮವ·········

(3 ಪಙ್ತಿಗಳು ಸವೆದಿವೆ)

6 ······ ತುಡಿಕೆ ·········
7 ······ ಮನೆಕಳತೋಟ ······ಬಿಟ್ಟರು
8 ······ ಭೋಗ ತೇಜಸ್ವಾಮ್ಯವನು ಆಗುಮಾಡಿ
9 ·······················
10 ಅಕ್ಷರದಲು ಹನ್ನೆರಡು ವರಹ ······ ಮಾಗಿ
11 ······ ಕೆಟಗೆ······ ಅನ್ಯಾಯ ಅದಕು ಇಲ್ಲ ಆಚಂದ್ರಾರ್ಕ
12 ······ ಸ್ಥಾನ ಮಾನ್ಯ ······ ಅಳುಪಿದ
13 ······ ಕೊಂದಪಾಪಕೆ ಹೋಹರು ······

## 43

ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಸತ್ಯಮಂಗಲದ ರಸ್ತೆಯಲ್ಲಿ 19ನೆಯ ಮೈಲಕಲ್ಲಿಗೆ 1 ಪರ್ಲಾಂಗು ದೂರದಲ್ಲಿರುವ ಕಲ್ಲು.

1 ಸ್ವಸ್ತಿ ಸಬವರ್ಷವೊಂಭೈನೂಱನಾಲ್ಕನೆಯ ಚಿತ್ರ ····
2 ಶ್ರಾವಣ ಮಾಸದ ಶುದ್ಧ ದಸಮಿಸೋಮವಾರದನ್ದುಮ. ಬವಾರ ಸಾಯಿರ ಒ
3 ಪ್ಪಾರ್ಬ್ಬರುಂ ಮಲ್ಲಯ್ಯನುಂ ಮಾಡಿಸಿದ ದೇಗುಲಕ್ಕೆ ಕೊಟ್ಟ ಮಣ್ಣೂರಗಾಲಪ್ಪದಿರ್ಕ್ಕ
4 ಣ್ಡುಗಂ ಇದನಾವನಟಿದನಟಿವವಂಕೆಱೆಯು ವಾರವೆಯುಂ ವಾ
5 ರಣಾಸಿಯುಂ ಕವಿಲೆಯುಮನಟಿದ ಬ್ರಹ್ಮತಿಕಾಱಿಂ ಸ್ವದತ್ತಾಂಪರ
6 ದತ್ತಾಂ ವಾಯೊಹರೇತವಸುಂಧರಾಂ ಷಷ್ಠಿವರ್ಷ ಸಹಸ್ರಾಣಿ
7 ವಿಷ್ಟಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ

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## ಮೈಸೂರು ತಾಲ್ಲೋಕಿನ ಶಾಸನಗಳು.

### 44

ಮೈಸೂರು ಹೋಬಳಿ ಕುರುಬಾರಹಳ್ಳಿಯಟಳಿ ಜಮಾದಾರ್ರ ಮನೆಯ ಸಮೀಪದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

1 ಸರೋಜ ಸಂನಿಭ ಮೂಖಶೇಷಂ ಹಸನ್ನರ್ವತಃ
2 ದಾನ ಮಹೋಗ್ರ ಖಡ್ಗ ವಿಹಿತತ್ರ್ಯೈ ಚಕ್ರ ರಕ್ಷಾಕ್ರಮಃ ಬಿಭ್ರಾಜತ್ಸಬರೋ
3 ರು··ದೋರ್ಬ್ಬಲಮಹಾಸಾಂಮ್ರಾಜ್ಯ ಸರ್ವೋಂನತಶ್ರೀಮಾ
4 ನೀಶ್ವರ ಸಂಥವೋಗುಣವತಾಂಸೀ ಮಾನ್ರುಸಿಂಹೋನ್ರುಪಃ । ಕಠಾರೀಸಾ
5 ಳುವಾಂಕಸ್ಯ ಧರೇಡ್ಯಸ್ಯ ಧರಾಪತೇಃ । ನಿತ್ಯದಾನರತಾಂಯಾತಿ ಮಹಾರಾ
6 ಜ ...... ಸಂಪದಾ । ದಿಕ್ಕಾಮಿನೀಕುಚತಟೀಘನಸಾರಕೀರ್ತಿಃ ಬುಕ್ಕಾಂಬಿಕಾಜ
7 ಠರದುಗ್ಧಪಯೋಧಿ ಚಂದ್ರಃ । ಲೀಲಾವಶೀಕೃತ ವಿರೋಧಿನ್ರುಪಾಲ ಲಕ್ಷ್ಮೀಃ ಚೋ
8 ಳಾವನೀಪ ವಿಜಯಾಯ ···· ಪುರಸ್ತಾತ್ ···· ಚುಳಿಕೀ ಕೃತ್ಯಚೋಳೇಂದ್ರಂ
9 ······ ಸ್ನೇಹಸಮ್ಮುಖಂ ······ ರವೀಪತತ್ ···· ವಿಶ್ವಂಸ ವಿಶ್ವಚಕ್ರೇಣ ಕುರ
10 ವನ್ನೃಣಾಂ ಮುದಾನಯನ್ ಶಾಸ್ತ್ರಸಂ ಶೋಧಸಂಪ್ರಾಪ್ತತುಲಾ ಪುರುಷಕಾರಣಾತ್ ಶಾಕೇರತನಕ್ಷಬ್ದಿ
11 ಚಂದ್ರ ಸವೇಪಿಂಗಲ ವತ್ಸರೇ । ಚಾರು ಶ್ರಾವಣ ಪೂರ್ಣೇಂದೌ ವಸ್ವರ್ಕ್ಷೇ ಸ್ಥಿರವಾಸರೇ ಆ ಪಸ್ತಂಥಾಯ
12 ······ ಮಾರ್ಯಸೂನವೇ । ಅಂಬಿಕಾರಾಧನಪರ ಕಾಮಿಯಾ ಚರ್ಯಶರ್ಮಣೀ ¦ ಅಯಿ ····
13 ಗ್ರಾಮಂ ಮೈಸೂರು ಸ್ಥಲ ಮಂಡನಂ ಮಾದಣಾಯಕ ಹಳ್ಳೀತಿಕಾವೇರೀ ಕಪಿಲಾಂತರೇ ಸೀಮಾ
14 ··ಫಲಶಾಲ ····ಶಿಲಾತಟಾಕ ಪಶ್ಚಿಮ ದಿಶಿ ರಾಕುಂತಡ ಸೇಟಿಸಮುದ್ರಭೂಃ ಕಬದರ ಪುರೀ ನೀರತಟಾ
15 ಕ ······ರೇಖಾರೋಕದಯ ವಾರಿಯಸ್ತಿದಯಾ ಭೂಸರ್ಾಂಬಯ ಧರ್ಮಪಾತಕ ಹಾರಿಚ ಸೇತೂರಂ ನರ
16 ······ಹಂಜರ ಗ್ರಾಮ ಭೂಃ ಶತ್ರುಣಾ ಪಿಕೃತೋ ಧರ್ಮಃ ಪಾಲನೀಯಃ ಪ್ರಯತ್ನತಃ ಶತ್ರುರೇವ
17 ನರಶ್ಯತ್ರು ಧರ್ಮಶ್ಯತ್ರುರ್ನಕಸ್ಯ ಚಿತ್ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ ವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಷಷ್ಠಿವ
18 ರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ ॥ ಸ್ವದತ್ತಾತ್ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾ
19 ಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತ್ । ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆದಾನಾಛ್ರೇಯೋನು ಪಾ
20 ಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ

ದಣಾಯಕರ ವೊಪ್ಪ

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## ನಂಜನಗೂಡು ತಾಲ್ಲೋಕಿನ ಶಾಸನಗಳು.

### 45

ಹೆಡತಲೆ ಹೋಬಳಿ ಗಟ್ಟವಾಡಿ ಗ್ರಾಮದ ಗುರುಕಾರರ ಮನೆಯಿಂದ ಬಂದ
ತಾಮ್ರಶಾಸನದ ನಕಲು.

1 ಶುಭಮಸ್ತು ಹರೇರ್ಲೀಲಾ ವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂಡ ಸ್ಸಪಾತು
2 ವಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರೀ ಛತ್ರ ಶ್ರಿಯಂದಧೌ ನಮಸ್ತುಂ
3 ಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ
4 ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾ
5 ಲಿವಾಹನ ಶಕ ವರ್ಷಂಗಳು ೧೬೮೪ ಸಂದ ವರ್ತಮಾನವಾದ
6 ವಿಷು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೧೦ ಲೂ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾ
7 ಜ ಪರಮೇಶ್ವರ ಪ್ರೌಢ ಪ್ರತಾಪಾಪ್ರತಿಮ ವೀರನರಪತಿ ಮಹೀ
8 ಶೂರ ಶ್ರೀಕೃಷ್ಣರಾಜವೊಡೆಯರೈಯ್ಯನವರು ವೆಂಕ
9 ಟರಾಮೈಯ್ಯಗೆ ಬರಸಿಕೊಟ್ಟ ಕ್ರಯಭೂದಾನ ತಾಂಮ್ರ
10 ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ಮಹೀಶೂರ ನಗರದ
11 ಹೋಬಳಿ ಸೀಮೆ ವಿಚಾರದ ಚಾವಡಿ ವಳಿತದ ಸತ್ಯಾ
12 ಗಾಲ ಸ್ಥಳದ ಚಿಲುಕವಾಡಿ ಗ್ರಾಮಕ್ಕೆ ವಿಚಾರದ ಚಾ
13 ವಡಿ ಶ್ಯಾನಭಾಗ ಸ್ಥಲದ ಶ್ಯಾನಭಾಗ ಸಹ ಬರೆದು ಕೊಂ
14 ಡುಬಂದ ರೆಖ ಪ್ರಕಾರ ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರಕ್ಕೆ ಹುಟರ'ವ
15 ಸಕಲ ಸುವರ್ನಾದಾಯ ದವಸಾದಾಯ ಸಹ ಕಂ
16 ಠಿಗು ೧೬ ······ ವಿಂಗಡಮಣಿಹ್ಯ ಮೂಗೂರಿಗೆ ಸಲು
17 ವಸುಂಕಗು ೩ ರ್ ೩|೭ ಹೊಂಮುಗ ೧ ರ್ ೧ ರ್ ೦ ಉ
18 ಯುಂಮೂಗೂರಿ ······ ಉಭಯುಂಗ್ರಾಮ ೧ ಕ್ಕೆ
19 ಹುಟ್ಟುವಳಿ ಕಂಗು ೧೭೬ ರ್ ೦೭ ನೂರಯೆಪ್ಪತ್ತಾರು

20 ವರಹಾವುಕೊಳ್ಳಾಗಾಲದ ಸೆಟ್ಟರ ಮುಖಾಂತ್ರ
21 ಬೊಕ್ಕಸಕ್ಕೆ ಸಾಕಲ್ಯವಾಗಿ ಸಂತಾದ ಕಾರಣ
22 ಈ ಗ್ರಾಮದ ಯಲ್ಲೆ ಚತುಸ್ಸೀಮೆಯೊಳಗುಳ್ಳ ನಿಧ್ಯಾ
23 ದ್ಯಪ್ಷಭೋಗತೇಜ ಸ್ವಾಮ್ಯಂಗಳು ನಿನಗೆ ಸಲುವುದು
24 ಯಿಲ್ಲಿಂದ ಮುಂದೆ ನೀನುಮಾಡುವ ಅಧಿಕ್ರಯದಾನಪರಿ
25 (ವ)ರ್ತನಗಳೆಂಬ ವ್ಯವಹಾರಚತುಷ್ಟಯಂಗಳಿಗೂಸಲು
26 ವುದಾದ್ದರಿಂದ ಪುತ್ರ ಪೌತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ನಿರುಪಾ
27 ಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ಶಾಶ್ವತವಾಗಿ ಅನುಭವಿಸಿಕೊಂ
28 ಡು ಬರುವುದು ಏಕೈವ ಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾ
29 ಮೇವ ಭೂಭುಜಾಂನಭೋಜ್ಯಾನ ಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದ
30 ತ್ತಾವಸುಂಧರಾ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇ
31 ತವಸುಂಧರಾಂ ಷಷ್ಠಿ ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ
32 ಜಾಯತೇಕ್ರಿಮಿಃ

ಶ್ರೀ ಕೃಷ್ಣರಾಜ

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### ನಂಜನಗೂಡು ಕಸಬಾ ಹೋಬಳಿ ಕಳಲೆ ಗ್ರಾಮದ ರಾಮರಾಯರಬಳಿ ದೊರೆತ 1ನೆಯ ಶಾಸನದನಕಲು

1 ಖರಸಂವತ್ಸರದ ವೈಶಾಖ ಶು ೧೧ ಲೂ ಶ್ರೀಮತು ಮಹಿಶೂ
2 ರ ನಗರದ ಹೋಬಳಿ ಸೀಮೆ ವಿಚಾರದ ಚಲುವೈಯಗೆ ಬರೆಸಿ
3 ಕಳುಹಿಸಿದ ನಿರೂಪ ಅದಾಗಿ ಕಳಲೆ ಲಕ್ಷ್ಮೀಕಾನ್ತ ಸ್ವಾಮಿ
4 ಯವರ ರಥೋತ್ಸವಕ್ಕೆ ನಿಂನ ಹೋಬಳಿ ಗಡಿಗಳಿಂದ ಚಪ್ಪ
5 ರ ಮೇಲುಕಟ್ಟು ಅಡಿಗಟ್ಟು ಕುಂಬಾರ ಸ್ವರೂಪು ಯಲೆ ಕಾ
6 ಯಿ ಮೇಲೋಗರ ಹುಳು ಗಂಧ ಮೊದಲಾದ ಹಣವುಟ್ಟದ
7 ಸೋಪಸ್ಕರವಂನು ತರಿಸಿಕೊಟ್ಟು ರಥೋತ್ಸವವಂನ್ನು
8 ಸಂಭ್ರಮವಾಗಿ ಆಗಮಾಡಿಸುವುದು

9 ಕಂಠೀರವ ನರಸರಾಜವೊಡೆಯರು

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### ಅದೇ ಕಳಲೆ ಗ್ರಾಮದ ರಾಮರಾಯರ ಬಳಿ ದೊರೆತ 2ನೆಯ ಶಾಸನದ ನಕಲು

1 ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶು ೭ ಲು ಶ್ರೀಮತು
2 ಮಹಿಶೂರ ನಗರದ ಹೋಬಳಿ ಸೀಮೆ ವಿಚಾರದ ಚಲು
3 ವೈಯ್ಯಗೆ ಬರೆಸಿ ಕಳುಹಿಸಿದ ನಿರೂಪ ಅದಾಗಿ ಕಳಲೆ ಲಕ್ಷ್ಮೀ
4 ಕಾಂತಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ಪಡಿತರ ದೀಪಾರಾಧನೆಗೆ
5 ಘಟ್ಟಿನೂರು ವರಹದ ಗ್ರಾಮವ ಕೊಡಿಸಿ ಶಿಲಾಪ್ರತಿಷ್ಠೆಯನು
6 ಮಾಡಿಸಿಕೊಡಿಸುವ ರೀತಿಗೆ ಅಪ್ಪಣೆ ಮಾಡಿಸಿಯಿಧೇವೆ ಆ
7 ಪ್ರಕಾರಕ್ಕೆ ಕಳಲೆ ಲಕ್ಷ್ಮೀಕಾಂತ ಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನ
8 ಕ್ಕೆ ನಿಂನ ಹೋಬಳಿ ಸೀಮೇಲಿ ಘಟ್ಟಿನೂರು ವರಹದ ಗ್ರಾಮ
9 ವನು ಕೊಡಿಸಿ ಸಿಲಾ ಪ್ರತಿಷ್ಠೆಯನು ಮಾಡಿಕೊಡಿಸುವುದು.

10 ಶ್ರೀ ಕಂಠೀರವ ನರಸರಾಜವೊಡೆಯರವರು

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### ಅದೇ ಕಳಲೆ ಗ್ರಾಮದ ರಾಮರಾಯರಲ್ಲಿ ದೊರೆತ 3ನೆಯ ಶಾಸನದ ನಕಲು

1 ಸರ್ವಧಾರಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೧೫ ಲು ಶ್ರೀಮತು ಜವಳಿ ಲಾಭಾ
2 ದಾಯದ ಚಾವಡಿ ಮಣಿಹಗಾರ ಹರಿದಾಸಯ್ಯಗೆ ನೀನು ಉ
3 ಪ್ಪನಹಳ್ಳಿಯ ಗ್ರಾಮ ೧ ಯಿ ಉಪಗ್ರಾಮ ಸೊರೆಕಾಯಿ ಪುರ
4 ದ ಗ್ರಾಮ ೧ ಸಹಾ ಯಿದಕ್ಕೆ ಸಲುವ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ
5 ತುಡಿಕೆ ಸುಂಕಪೊಂಮು ಮುಂತಾಗಿ ಆಸಕಲ ಸ್ವಾಮ್ಯವು ಕಳ
6 ಲೆ ಲಕ್ಷ್ಮೀಕಾಂತಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ಪಡಿತರ ದೀಪಾ
7 ರಾಧನೆಗೆ ನಡೆದು ಬರುವಹಾಗೆ ಧಾರೆಯೆರೆದು ಶಿಲಾಪ್ರತಿಷ್ಠೆಯನ್ನು
8 ಮಾಡಿಸಿ ತಾಂಮ್ರಶಾಸನವನ್ನು ಬರೆಸಿಕೊಟ್ಟು ಇಧೇವೆ
9 ಯಾಗಿ ಯಿ ಗ್ರಾಮುಗಳಿಂದ ಸಲುವ ಜವಳಿ ಲಾಭಾದಾಯ
10 ಹೊಗೆಕಾಣಿಕೆ ಹಣ ಮುಂತಾಗಿ ಪಟ್ಟಿಪ್ರಕಾರಕ್ಕೆ ಸಲತಕ್ಕ ಪೊಂ
11 ಮಿನ ಹಣವನ್ನು ಕೇಳದೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡಸಿಕೊಂಡು

12 ಬರುವ ರೀತಿಗೆ ಕಟ್ಟಳೆಯನ್ನು ಮಾಡಿಸಿ ಇಧೇವೆಯಾದಕಾ
13 ರಣ ಆಪ್ತಕಾರಕ್ಕೆ ಕಳಲೆ ಲಕ್ಷ್ಮೀಕಾಂತಸ್ವಾಮಿಯವರ ಪಡಿ
14 ತರ ದೀಪಾರಾಧನೆಗೆ ಸಲುವ ಉಪ್ಪಿನಹಳ್ಳಿ ಗ್ರಾಮ ೧ ಯಿ
15 ಉಪಗ್ರಾಮ ಸೊರೆಕಾಯಿ ಪುರದ ಗ್ರಾಮ ವೊಂದು ಸಹ ಈ
16 ಗ್ರಾಮಗಳಿಂದ ಸಲುವ ಜವಳಿ ಲಾಭಾದಾಯ ಹೊಗೆಕಾಣಿಕೆ
17 ಹಣಸಹ ಪಟ್ಟಿಪ್ರಕಾರಕ್ಕೆ ಪೊಮ್ಮಿನ ಹಣವನ್ನು ಕೇಳದೆ ಸ
18 ರ್ವಮಾನ್ಯವಾಗಿ ನಡೆಸಿಕೊಂಡು ಬರುವುದೆಂದು ಬರೆಸಿದ
19 ಶಾಸನ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾಯೊಹರೇತವಸುಂಧರಾಂ
20 ಷಷ್ಟಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಶ್ರೀ
21 ಕಂಠೀರವ ನರಸರಾಜ ವೊಡೆಯರವರು

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## ಯಳಂದೂರು ತಾಲ್ಲೋಕಿನ ಶಾಸನಗಳು

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### ಯಳಂದೂರು ತಾಲ್ಲೋಕು ಕಸಬೆಯಲ್ಲಿ ಪ್ಲೀಡರ್ ಶ್ರೀನಿವಾಸಯ್ಯಂಗಾರ್ಯರ ಮನೆಯಲ್ಲಿ ಸಿಕ್ಕಿದ ವೋಲೆಗರಿಯಲ್ಲಿ ಒರೆದ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ

(ನಾಗರಾಕ್ಷರ)

1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರ ಚಾರವೇ
2 ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಕಲ್ಯಾಣಾ ಯಾಸ್ತುತದ್ಧಾಮ
3 ಪ್ರತ್ಯೂಹ ತಿಮಿರಾಪಹಂ । ಯದ್ಗಜೋಪ್ಯಗಜೋದ್ಭೂತಂ ಹರಿಣಾಪಿಚ ಪೂಜ್ಯತೇ ॥ ಅಸ್ತಿ
4 ಕ್ಷೀರಮಯಾದ್ದೇವೈರ್ಮಥ್ಯಮಾನಾನ್ಮಹಾಂಬುಧೇಃ । ನವನೀತಮಿವೋದ್ಭೂತ
5 ಮಪನೀತ ತಮೋಮಹಃ । ತಸ್ಯಾಸೀತ್ತನಯಸ್ತಪೋಭಿರತುಲೈರನ್ವರ್ಥನಾಮಾಬುಧಃ
6 ಪುಣ್ಯೈಃರಸ್ಯ ಪುರೂರವಾಭುಜಬಲೈರಾಯುರ್ದ್ವಿಷಾಂನಿಘ್ನತಃ । ತಸ್ಯಾಯುರ್ನಹುಷೋಸ್ಯತ
7 ಸ್ಯ ಪರುಷೋಯುದ್ಧೇಯಯಾತಿಃಕ್ಷಿತೌಖ್ಯಾತಸ್ತಸ್ಯತು ತುರ್ವಸುರ್ವಸುನಿಭಃ
8 ಶ್ರೀದೇವಯಾನೀಪತೇಃ । ತದ್ವಂಶೇದೇವಕೀಜಾನಿರ್ದಿದೀಪೇ ತಿಮ್ಮಭೂಪತಿಃ । ಯಶಸ್ವೀ
9 ತುಳುವೇಂದ್ರೇಷು ಯದೋಃಕೃಷ್ಣ ಇವಾನ್ವಯೇ । ತಸ್ಯಾಭೂದ್ಬುಕ್ಕಮಾಜಾನಿರೀಶ್ವ
10 ರ ಕ್ಷಿತಿಪಾಲಕಃ । ಅತ್ರಾಸಮಗುಣಭ್ರಂಶಂಮೌಳಿರತ್ನಂಮಹೀಭುಜಾಂ ಸರಸಾದುದಭೂತ್ತ
11 ಸ್ಮಾನ್ನರಸಾವನಿಪಾಲಕಃ । ದೇವಕೀನಂದನಾತ್ಕಾಮೋದೇವಕೀನಂದನಾದಿವಸೋಯಂನರಸ
12 ಭೂಪಾಲಶ್ಚೇರ ಚೋಳಾದಿ ಭೂಧೃತಃ । ಜಿತ್ವಾದಾನಾಂಬುನಾಥರ್ಮಸಮುದ್ರಂ ···· ತನೋರ್ತಿ
13 ಪ್ವಾಜೀ ನಾಗಲಾದೇವ್ಯೋಃಕೌಸಲ್ಯಾಶ್ರೀ ಸುಮಿತ್ರಯೋಃ ದೇವ್ಯೋರಿವ ನೃಸಿಂಹೇಂದ್ರಾತ್ತಸ್ಮಾತ್ಪಙ್ಕ್ತಿರಥಾ
14 ದಿವ ವೀರೌ ವಿನಯಿನೌ ರಾಮಲಕ್ಷ್ಮಣಾವಿವನಂದನೌ । ಜಾತೌವೀರ ನೃಸಿಂಹೇಂದ್ರ ಕೃಷ್ಣರಾಯಮ
16 ಹೀಪತೀ ವೀರಃ ಶ್ರೀ ನಾರಸಿಂಹಸ್ಸ ವಿಜಯನಗರೇ ರತ್ನಸಿಂಹಾಸನಸ್ಥಃ ಕೀರ್ತ್ಯಾನೀತ್ಯಾ ನಿರಸ್ಯ
16 ನ್ನೃಗನಳ ನಹುಷಾಮುಷ್ಯವನ್ಯಾಮಥಾನ್ಯಾ । ಆಸೇತೋರಾಸುಮೇರೋರವನಿಸುರನುತಃ ಸ್ವೈರ
17 ಮಾಚೋದಯಾದ್ರೇರಾಪಾಶ್ಚಾತ್ಯಾಚಲಾಂತಾದಖಿಲ ಹೃದಯಮಾವರ್ಜ್ಯರಾಜ್ಯಂಶಶಾಸ
18 ಪ್ರಾಜ್ಯಂ ಪ್ರಶಾಸ್ಯ ನಿರ್ವಿಘ್ನಂ ರಾಜ್ಯಂದ್ಯಾಮಿವ ಶಾಸಿತುಂ । ತಸ್ಮಿನ್ ಗುಣೇನ ವಿಖ್ಯಾತೇಕ್ಷಿತ್ತೇ
19 ರಿಂದ್ರೇದಿವಂಗತೇ ತತೋಪ್ಯವಾಯ್ಯವೀರಶ್ರೀ ಕೃಷ್ಣರಾಯ ಮಹೀಪತಿಃ ಬಿಭರ್ತಿಮಣಿಕೇಯೂರ
20 ನಿರ್ವಿಶೇಷಂ ಮಹೀಭುಜಾಂ । ಕಾಂಚೀ ಶ್ರೀಶೈಲ ಶೋಣಾಚಲ ಕನಕಸಭಾ ವೆಂಕಟಾದ್ರಿಪ್ರ
21 ಮುಖ್ಯೇಷ್ವಾವತ್ತ್ಯಾವರ್ತ್ಯಸರ್ವೇಷ್ವತನುತ ವಿಧಿವದ್ಭೂಯಸೇಶ್ರೇಯಸೇಯಃ ದೇವಸ್ಥಾನೇ
22 ಷುತೀರ್ಥೇಷ್ವಪಿಕನಕತುಲಾಪೂರುಷಾದೀನಿನಾನಾದಾನಾನ್ಯೇವೊ ಪದಾನ್ಮೆರಪಿಸಮಮ
23 ಖಿಲೈರಾಗಮೋಕ್ತಾನಿತಾನಿ । ರೋಷಕ್ರತಪ್ರತಿಪಾರ್ಥಿವಪಂಡಃ ಶೇಷಭುಜಕ್ಷಿತಿರಕ್ಷಣಶೌಂಡಃ ।
24 ಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯರಗಂಡ ಸ್ತೋಷಕ್ಯದರ್ಥಿಷುಯೋರಣಚಂಡಃ । ರಾಜಾಧಿರಾಜಸ್ತೇಜಸ್ವೀ
25 ಯೋರಾಜಪರಮೇಶ್ವರಃ । ಮೂರುರಾಯರಗಂಡಾಖ್ಯಃ ಪರರಾಯಭಯಂಕರಃ ಹಿಂದೂರಾಯಸುರ
26 ತ್ರಾಣದುಷ್ಟಶಾರ್ದೂಲಮರ್ದನಃ । ವೀರಪ್ರತಾಪ ಇತ್ಯಾದಿ ಬಿರುದೈರುಚಿತೈರ್ಯುತಃ । ಸ್ತುತ್ಯೌದಾರ್ಯ
27 ಸುಧೀಭಿಸ್ಸವಿಜಯನಗರೇ ರತ್ನಸಿಂಹಾಸನಸ್ಥಃಕ್ಷ್ಮಾಪಾಲಾನ್ ಕೃಷ್ಣರಾಯಕ್ಷಿತಿಪತಿರಧರೀಕ್ಕ
28 ತ್ಯನೀತ್ಯಾನ್ನೃಗಾದೀನ್ ಆಪೂರ್ವಾದ್ರೇರಥಾಸ್ತಕ್ಷಿತಿಧರಕಟಕಾದಾಚ ಹೇಮಾಚಲಾಂತಾದಾಸೇ
29 ತೋರರ್ಥಿಸಾರ್ಥಶ್ರಿಯಮಿಹ ಬಹುಳೀಕೃತ್ಯ ಕೀರ್ತ್ಯಾಸಮಿಂಧೇ ॥ ಶಕಾಬ್ದೇಶಾಲಿವಾಹಸ್ಯಸ
30 ಹಸ್ರೇಣ ಚತುಶ್ಶತೈಃ । ಚತ್ವಾರಿಂಶತ್ಸಮಾಯುಕ್ತೇಶುದ್ಧೇ········ಈಶ್ವರವತ್ಸರೇ ರಮ್ಯೇ
31 ಮಾಸಿಕಾರ್ತಿಕನಾಮನಿಶುಕ್ಲಪಕ್ಷೇಶುಭೇ····ಮುತ್ಥಾನದ್ವಾದಶೀತಿಥೌ । ತುಂಗಭ
32 ದ್ರಾನದೀತೀರೇ ವಿಠಲೇಶ್ವರ ಸನ್ನಿಧೌ । ಅಶೇಷ ವೇದವೇದಾಂತ ಪುರಾಣಾಗಮವೇದಿನೇ ಪದ.

33 ವಾಕ್ಯಪ್ರಮಾಣೇಷು ಪರಾಂಪ್ರಾಢಿಮುಪೇಯುಷೇ ಕೌಂಡಿನ್ಯಗೋತ್ರಜಾತಾಯ ಚಾಪಸ್ತಂಬಾಯ ಯಾ
34 ಜುಷೇ । ಶಾಖಿನೇ ಸುಚರಿತ್ರಾಯ ಸಮಸ್ತ ಗುಣಶಾಲಿನೇ । ಶ್ರೀಮದ್ವೇಂಕಟನಾಥಸ್ಯ ಕೈಂಕರಾಸಕ್ತಚೇತ
35 ಸೇ ವೆಂಕಟಾಚಾರ್ಯಪುತ್ರಾಯ ರಾಮಾನುಜ ಮಹಾತ್ಮನೇ । ಹೊಯ್ಸಳಾಖ್ಯೆ ಮಹಾರಾಜ್ಯ ಪ್ರಸಿದ್ಧಂ
36 ಜಗತೀತಳೇ । ಮಹದೇವಪುರಾತ್ಪ್ರಾಚೀಂದಿಶಮಾಶ್ರಿತ್ಯಸಂಸ್ಥಿತಂ ಹಂದಿಕು
37 ಪ್ಪಾಭಿಧಾನಾಯಾಃಪಲ್ಯಾದಕ್ಷಿಣತಃಸ್ಥಿತಂ ಕಾರೇಪುರಾಹ್ವಯಾದ್ಗ್ರಾಮಾತ್ಪಶ್ಚಿಮಾಯಾಂದಿಶಿ
38 ಸ್ಥಿತಂ । ಗ್ರಾಮಾತ್ ದೇವನಹಳ್ಳಿತ್ಯುತ್ತರಸ್ಯಾಂದಿಶಿಸ್ಥಿತಂ ನಾಮ್ನಾಕುಂದಲವಾಡೀತಿಪ್ರಥಿತಂ
39 ಗ್ರಾಮಮುತ್ತಮಂ ಕೃಷ್ಣದೇವಮಹಾರಾಯೊ ಮಾನನೀಯೋಮನಸ್ವಿನಾಂಸಹಿರಣ್ಯಪಯೋಧಾರಾ
40 ಪೂರ್ವಕಂದತ್ತವಾನ್ಮುದಾ । ವೀರಪವೊಡೆಯರ ಕಲ್ಲವತ್ತಿಂತುರವನಪುರದ ವೋಣಿಯಿಂದ ಮೂಡಲು
41 ಸೋಮನಾಥದೇವರ ಹೊಲದಿಂದ ತೆಂಕಲು ಮಾಚಯನ ಪುರಕ್ಕೆ ಪಡುವಲು ಪರ್ವತಯನ ತೋಟದಿಂ ಬಡಗಲು
42 ........................ ಗ್ರಾಮವನು ........................
43 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾತ್ ಶ್ರೇಯೊನುಪಾಲನಂ । ದಾನಾತ್' ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ
44 ಪಾಲನಾಡಚ್ಯುತಂಪದಂ । ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದ
45 ತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂಭವೇತ್ ಶ್ರೀ ಶ್ರೀ

ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

## 50

ಅದೇ ತಾಲ್ಲೋಕು ಕಸಬಾ ಹೋಬಳಿ ಗೌಡ ಹಳ್ಳಿಗೆ ಪೂರ್ವ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ಹಳ್ಳದ ಬಳಿಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು

ಪ್ರಮಾಣ 1′–2″×2′–2″

1 ಶ್ರೀ ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರ ಶ್ರಾ
2 ವಣ ಶು ೧೫ ಲು ಶ್ರೀ ಬಯಿಚ
3 ನಾಯಕರು ಶ್ರೀ ವೀರಭದ್ರ
4 ದೇವರಿಗೆ ಬಿಟ್ಟ ಭೂಮಿ ಸೂರ್ಯ
5 ಚಂದ್ರರು ಸಾಕ್ಷಿ ಶ್ರೀ

## 51

ಅದೇ ಹೋಬಳಿ ಕೆಸ್ತೂರಿಗೆ ಪಶ್ಚಿಮ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿರುವ ಕುಂಟೆ ಬಳಿ

1 ಶ್ರೀಮತು ರಾಕ್ಷಸ ಸಂವತ್ಸರ ಫಾ
2 ಲ್ಗುನ ಶು ೫ ಶುಲು ಹಿರಿಯೊಡೆ
3 ಯರಶಿಶ್ಯರುಚಿಕಪ್ಪ ದೇವರಿಗೆ
4 ...........
5 ಧರ್ಮಾರ್ತ ಕಟ್ಟಿಸಿ ಕೊಟ್ಟ ಮಂ
6 ಟಪ ಶ್ರೀಶ್ರೀ

## 52

ಅದೇ ಹೋಬಳಿ ಕೆಸ್ತೂರಿನಿಂದ ತಲಕಾಡಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬೇಲಿಯ ವೊತ್ತಿನಲ್ಲಿ

ಪ್ರಮಾಣ 2′–6″×1′–3″

1 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯ ಸಂ
2 ವತ್ಸರ ಕಾರ್ತಿಕ ಸು ೫
3 ಲು ನಾಗಗೌಂಡ
4 ನ ಮಗ ದೇವಗೌಂಡ ದೇ
5 ವಲೋಕಕೆ ಸಂದ

## 53

ಅದೇ ಹೋಬಳಿ ಕೆಸ್ತೂರು ಮಜರೆ ಹೊಸೂರಿಂದ ಕುಂತೂರಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಕಾಲುವೆ ಬಳಿ ತುಂಡುಕಲ್ಲು

1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹ··
2 ವಿಕ್ರಮ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶು ೫ ಸೋಮವಾರ
ದಲು ಶ್ರೀಮತು
3 ಸೋವಂಣ ಸೆಟ್ಟಿಯರು ತಮ್ಮ ಮಾತಾಪಿತೃಗಳಿಗೆ··
4 ವಾಪ್ತಿಯಾಗಬೇಕೆಂದು ಮಂಟಪವ ಕಟ್ಟಿಸಿ ಶ್ರೀ ಹನು
ಮಂ ····
5 ಪ್ರತಿಷ್ಠೆಯನೂ ಮಾಡಿಸಿ ಆ ದೇವರ ನೈವೇದ್ಯ ಪೂಜೆ
ಗೆ ರ ····
6 ಕ್ಕೆ ತಮ್ಮ ···· ಕ್ರಮವಾಗಿ ಬಂದಿರುವ ಆಲದ
ಮರದ ····
7 ಯಲ್ಲಿ ಆಯಿದು ಕೊಳಗ ಗದ್ದೆಯನೂ····
8 ······ ಕೊಟ್ಟರು······

(ಮುಂದೆ ಕಲ್ಲು ಹೋಗಿದೆ)

## 54

ಯಳಂದೂರು ತಾಲ್ಲೋಕು ಕನದಾ ಹೋಬಳಿ ಕೆಸ್ತೂರು ಮಜರೆ ಹೊಸೂರಿನಿಂದ ಪ್ರಭುದೇವರ ಬೆಟ್ಟಕ್ಕೆ ಉತ್ತರ ಪಾಳು ಭಾವಿ ಬಳಿಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3′–3″ × 1′–9″

1 ನಳ ಸಂವತ್ಸ ಮಾಗ ಸು ೧
2 ಲೂ ಮಾದಂಣನಾಯಕರಿಗೆ
3 ಧರ್ಮ್ಮವಾಗಬೇಕೆಂದು ನಂಜ
4 ಪ್ಪರಸರು ಮಠದ ಧದ್ರಪ್ಪ ದೇ
5 ವರಿಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಬಿಟ್ಟ
6 ಹೊಲ ೦|೦ ಹತ್ತು ಕೊಳಗ ಯಿ
7 ದಕೆ ತಪಿದವರು ಗಂಗೆಯು ..
8 ಬ್ರಹ್ಮಣರ ಕೊಂದ ಪಾಶಕದ
9 ಲ ಹೋಹರು ಶಿವಪಾದವೇ
10 ಶರಣು ಶ್ರೀಶ್ರೀ

## 55

ಅದೇ ಹೋಬಳಿ ಮಲ್ಲಗನ ಹಳ್ಳಿ ದೊಡ್ಡ ಕೆರೆ ತೂಬಿನ ಬಳಿ ಕಟ್ಟೆಗೆ ಕಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

1 ಅಂಗೀರಸ ಸಂವತ್ಸರ ಭಾದ್ರ
2 ಪದ ಶು ೧ ಬುಧವಾರದಲು
3 ಸೋಮಶಿವಾಚಾರ್ಯರ ಶಿಷ್ಯ
4 ಚಂನರಾಜ ದೇವರು ಮಠವ
ಕಟ್ಟಿಸಿ ಚರಂತಿಗಳದಾಸೋ
ಹಕ್ಕೆ ಬಿಟ್ಟ ಗದ್ದೆ ಖಂ ೦॥ ॥೦ ಹತ್ತು
7 ತೂಬಿಗೆ ಮೂಡಲು ಬಡಗವಾಗಿ
8 ರುವ ಹಳ್ಳದ ಭೂಮಿಯನ್ನು ಬಿಟ್ಟು
9 ಕೊಟ್ಟರು ......
.............

(ಕಟ್ಟಡದಲ್ಲಿಸೇರಿದೆ)

## 56

ಅದೇ ತಾಲ್ಲೋಕು ಅಗರದ ಹೋಬಳಿ ಮದ್ದೂರು ಗ್ರಾಮದ ದೇಶೇಶ್ವರ ದೇವಸ್ಥಾನದ ತಳಪಾದೀ ಕಲ್ಲಿನಲ್ಲಿ

ಸ್ವಸ್ತಿ ಶಕವರುಷ ೧೩೦೨ನೆಯ ರಉದ್ರಿ ಸಂವತ್ಸರ
ದ ಮಾಘ ೮ ೧ ಸೋರೂಹಿಣೀ ನಕ್ಷತ್ರದ
ಲು ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರ ಅರಿ
ರಾಯ ವಿಭಾಡಭಾಷೆಗೆ ತಪ್ಪುವರಾಯ
ರ ಗಂಡ ಪೂರ್ವದಕ್ಷಿಣ ಪಶ್ಚಿಮ ಸಮುದ್ರಾ
ಧಿಪತಿ ಶ್ರೀವೀರಬುಕ್ಕರಾಯ ಮಹಾರಾ
ಯರು ಪೃಥ್ವೀರಾಜ್ಯಂಗೈವುತ್ತಿರಲು ಶ್ರೀಮ
ದುಪೇಂದ್ರ ಪುರವಾದ ಮದ್ದೂರ ಶ್ರೀಮದ
ಸೇಷ ಮಹಾಜನಂಗಳು ಆಊರಮಾಯಿ
ಸೆಟ್ಟಿ ಕೇತಮಲ್ಲಸೆಟ್ಟಿಯೊಳಗುಳ್ಳನಾಡ
ಸಮಸ್ತರು ಹಲವು ಸಮುಸ್ತಗ ಉಡುಪ್ರಜೆಗಳೂ
ತಂಮ್ಮೊಳಗೆ ವೊಡಂಬಟ್ಟು ಆಮದ್ದೂರ
ಶ್ರೀ ದೇಸಿನಾಥ ದೇವರಿಗೆ ......
..............
ಪೂರ್ವದಲು ಬಿಟ್ಟ....ಧರ್ಮಪುರಾ
ಣ ಅಭ್ಯಾಗತರ ನಿತ್ಯಾಹಾರ ವೇದ ಪಾರಾಯ
ಣ ............
2 ತಿರುಪ್ಪಾಯಿ ಶ್ರೀಕಾರ್‍ಯಕ್ಕೆ ಊರಮೂಡಣ ಮಾಯಂ
ಣ್ಣನ ಭೂಮಿಯೊಳಗೆ ಐರ್ಕ್ಕಣ್ದುಗ ಗದ್ದೆ ಹೊಲ
ತೋಟ ಸಹ ಆಸರ್ವ ಪ್ರಜೆಗಳ ಅನುಮತದಿಂದ
ಆಮಾಯಿ ಸೆಟ್ಟಿವೊಳಗುಳ್ಳವರು ಧಾರಾಪೂರ್ವ
ಕವಾಗಿ ಕೊಟ್ಟರು ಮತ್ತಂ ಆ ಊರಹಸರದಸುಂ
ಕವಂ ಆಚಂದ್ರಾರ್ಕವಾಗಿ ನಡೆವಂತಾಗಿ ಶ್ರೀ ದೇ
ಸಿನಾಥ ದೇವರಿಗೆ ಸರ್ವಪ್ರಜೆಗಳುವೊಡಂಬಟ್ಟು
ಬಿಟ್ಟ ಧರ್ಮ ಸ್ವದತ್ತಂ ......
ವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಷಷ್ಠಿ ವರ್ಷ
ಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ

## 57

ಅದೇ ಮದ್ದೂರಿಗೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಕಬ್ಬಿನ ತೋಟದ ಬದುವಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 2′–6″ × 1′–6″

1 ಸ್ವಭಾನು ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೧೦
2 ಶು ೧೦ ಲೂ ತಿರುಮಲರಾಯರಿಗೆ ಧರ್ಮ
3 ವಾಗಲೆಂದು ಶ್ರೀಮದುಪೇಂದ್ರ ಪುರದ
4 ಸಮಸ್ತನಾಡ ಗೌಡುಗಳು ಸೋಮೇಶ್ವರ
5 ದೇವರಿಗೆ ನೈವೇದ್ಯಕ್ಕೆಂದು ದಾನವಾಗಿ ಬಿಟ್ಟ
6 ಕೊಟ್ಟ ಭೂಮಿ ಖಂ ೧ ಇದನು ಆರೊಬ್ಬರು
7 ಅಳುಪಿದರು ಗೋವಕೊಂಧ ಪಾಪಕ್ಕೆ ಹೋ
8 ಹರು ಶ್ರೀಶ್ರೀ

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# ಶಿವಮೊಗ್ಗ ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು

## ಶಿವಮೊಗ್ಗಾ ತಾಲ್ಲೋಕು

### 58

ಶಿವಮೊಗ್ಗಿಯಲ್ಲಿ ನರಸಿಂಹಾಚಾರ್ಯರಲ್ಲಿ ಸಿಕ್ಕಿದ ತಾಮ್ರ ಶಾಸನದ ಪ್ರತಿ

1 ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂಡಃ ಸಪಾತುವಃ ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ
2 ಧಾತ್ರೀ ಛತ್ರ ಶ್ರಿಯಂದಧೌ ॥ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನ ಶಕ ವರುಷ
3 ೧೪೭೫ನೆಯ ಪ್ರಮಾದಿ ಸಂವತ್ಸರದ ನಿಜ ಭಾದ್ರಪದ ಬ ೫ ಲು ಶ್ರೀಮತು ಎಡವ ಮುರಾರಿ
4 ಕೋಟೆ ಕೋಳಾಹಳ ವಿಶುದ್ಧವೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರು ಭಕ್ತ
5 ಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವನಾಯಕರ ವಂಶೋದ್ಭವರಾದ ಸೋಮಶೇಖರ
6 ನಾಯಕರ ಧರ್ಮಪತ್ನಿಯರಾದ ಚೆಂನಂಮಾಜಿಯವರು ತುಂಗಾ ತೀರದಲ್ಲು ಶ್ರೀ ಹರಿಹರ
7 ಕ್ರಮಿತರು ಕಟ್ಟಿಸಿದ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವರ ದೇವಾಲಯದ ಧರ್ಮಕೆ ಬರ
8 ಸಿ ಕೊಟ್ಟ ಎತ್ತಿನ ಮಾನ್ಯದ ಶಾಸನಕ್ರಮವೆಂತೆಂದರೆ ದೇವಾಲಯದ ಧರ್ಮಕೆ ಆರೆತ್ತಿನ ಮಾ.
9 ನ್ಯ ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟಿಥೇವೆ ಅಡಕೆ ಮೆಣಸು ಖೊಬರಿ ಕವಾಡ ಮುಂ
10 ತಾದಗಡಸಿನ ಸರಕು ಹೊರತಾಗಿ ಅಕ್ಕಿ ಭತ್ತ ರಾಗಿ ತುಪ್ಪ ಕಾಯಿ ಬೆಲ್ಲ ಮುಂ
11 ತಾಗಿ ದುರ್ಗದ ಹೋಬಳಿ ಘಟ್ಟದ ಕೆಳಗಣ ಸುಂಕ ಠಾಣೆಗಳಲ್ಲೂ ಬರೆಸಿ ದೇ
12 ವಾಲಯ ಧರ್ಮವ ನಡೆಸಿಕೊಂಡು ಬಹದುಯೆಂದು ಕೊಟ ಧರ್ಮಶಾಸನ
13 ದಾನ ಪಾಲನಯೋರ್ಮಧ್ಯೆದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗ
14 ಮವಾಪ್ನೋತಿ ಪಾಲನಾದ ಚ್ಯುತಂ ಪದಂ

ಶ್ರೀ ಸದಾಶಿವ

### 59

ಹೊಳಲೂರು ಹೋಬಳಿ ಕೂಡ್ಲಿಯಲ್ಲಿ ತುಂಗಾ ನದಿಯ ಕಡೆಯ ಪಾವಟಿಗೆಗೆ ಹಾಕಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

1 ಸರ್ವಧಾರಿ ಸಂವತ್ಸರ ಪುಷ್ಯ
2 ಬ ೧ ಲು ಶ್ರೀಮತು ಭದ್ರಪ್ಪ
3 ಗವುಡರ ಮಗ ಚಿಕ್ಕಪ್ಪನ ಮಗ
4 ವೀರಪಗ ಉಡ ಮಾಡಿದ ದೇ
5 ವಾಲಯದ ದೀಪಸ್ತಂಭಕೆ
6 ಮಂಗಳಮಹಾ ಶ್ರೀಶ್ರೀ ॥

### 60

ಅದೇ ಕೂಡ್ಲಿಯ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಹಿಂಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತ ಶ್ರೀಮ
2 ನ್ಮಹಾಮಂಡಳೇಸ್ವರ ಅರಿರಾಯವಿ
3 ಭಾಡಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯರ ಗಂಡ
4 ಚತುಸ್ಸಮುದ್ರಾಧಿ ಪತಿ ಶ್ರೀವೀರದೇವ
5 ರಾಯರ ರಾಜ್ಯವನಾಳುವಲ್ಲಿ ಕೂಡ
6 ಲಿಯ ಶ್ರೀಮತು ಕೂಟಿ ಗೌಡನಮಗ
7 ಕಾಮಗವುಡ ವೀರಹುಯಲಲಿ ಪಲರ
8 ನಿಱಿದು ತಾನುಂ ಸುರಲೋಕ ಗತನಾದಂ
9 ಆತನ ತಂಮ ನಿಲಿಸಿದ ನಿಷಧಿಯ ಕಲ್ಲು
10 ಮಂಗಳಮಹಾ ಶ್ರೀ

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## ಸಾಗರದ ತಾಲ್ಲೋಕಿನ ಶಾಸನಗಳು

### 61

ಸಾಗರದ ಕಸಬೆಯಲ್ಲಿ ಕಲ್ಯಾಣ ಹನುಮಂತಾಚಾರ್ಯರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ (1 ಹಲಗೆ)

(ಮುಂಭಾಗ)

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋ
2 ಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯು
3 ದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷ ೧೬೦೬ನೆಯ ರಕ್ತಾಕ್ಷಿ ಸಂವತ್ಸರದ

4 ನಿಜಶ್ರಾವಣ ಶುಧ ೫ಲ್ಲೂ ಶ್ರೀಮದ್ದೆಡವ ಮುರಾರಿಕೋಟೆ ಕೋಳಾಹ
5 ಳ ವಿಶುದ್ಧ ವೈದಿಕಾದ್ವೈತಸಿಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರುಭಕ್ತಿ ಪ
6 ರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವರಾಯ ನಾಯಕರ ವಂಶೋದ್ಭವ
7 ರಾದ ಸಂಕಣ್ಣನಾಯಕರ ಪ್ರಪೌತ್ರರು ಸಿದ್ಧಪ್ಪನಾಯಕರ ಪೌತ್ರರು
8 ಶಿವಪ್ಪನಾಯಕರ ಪುತ್ರರು ಸೋಮಶೇಖರನಾಯಕರ ಧರ್ಮಪತ್ನಿಯು
9 ರಾದ ಚೆಂನಂಮಾಜಿಯವರೂ ಹಸ್ತಾಂತ್ರದ ಸೇನಬೋವಬಯಿರಂ
10 ಣನಮಗ ತಿಂಮಯಗೆ ಬರಸಿಕೊಟ್ಟ ಭೂದಾನ ಧರ್ಮಶಾಸನ ಕ್ರಮ
11 ವೆಂತೆಂದರೆ ಆರನಾಡನಲ್ಲುಂಡೆ ಸೀಮೆಯೆಲ್ವದ.ಕೋಣಿಗ್ರಾಮದಿಂ
12 ದ ನಿವಣಿ ಅಗ್ರಹಾರದ ನರಸಿಂಹ್ಯಪುರದ ಲಂಗಾವಧಾನಿಗೆ ಕೊ
13 ಟ್ಟಿದಬಗೆಯಲ್ಲೂ ಅತಸ್ವಾಸ್ತೆ ಕೊಟ್ಟಾರಭ್ಯ ಅನುಭವಿಸದೆ ಅರ
14 ಮನೆ ಹವಾಲೆಯಾಗಿ ಸಿಸ್ತಿಗೆಕೂಡಿ ಬರುತ್ತಿದ್ದ ಬಗೆಗ ೧೫ಕೆ ವಿವರ
15 ಯೀ ಅಗ್ರಹಾರದ ಮಹಾಜನಂಗಳು ಬರಸಿದ ಪ್ರಮಾಣುಸಿರುಮಾನಿಬೀ
16 ಜಖ ಲಗೆ ರ ಗದ್ದೆ ಬೀಜಖ ಲ ಯಿ:ದರವತ್ತಿನಲ್ಲೂ ಬೀಜಖಂ ¡|೦ ಅಂತು ಬೀಜವರಿ
17 ಖ ೧೬¡|೦ ಕಗ ೧೫ ತ್ರಿಣುವೆ ಅಗ್ರಹಾರದಲ್ಲಿ ಸಿಸ್ತಿಗೆಕೂಡಿದ ಸರಸಮತ್ತೆ ಪು
18 ಟ್ಟಿನಸಾಸ್ತೆಯಿಂದ ಸುತ್ತನ ಬಿಸಿಗ್ರಾಮದಿಂಡ ಗ೯||೦ ಉಭಯಂ ಗ೨೪||೦ಕೆ
19 ವಿವರ ದುಂದುಭಿಸಂವತ್ಸರ ಮಾರ್ಗಶಿರ ಶು ೧೩ ಸ್ಥಿರವಾರ ಶನಿಪ್ರದೋಷ
20 ಪುಂಣ್ಯಕಾಲದಲ್ಲುಬಿಟ್ಟದು ಗ೨೪ ರುಧಿರೋದ್ಗಾರಿ ಸಂವತ್ಸರದ ಆಶ್ವೀಜ ಶು ೧೦ಲ್ಲು
21 ಬಿಟ್ಟದು ಗ ||೦ ಉಭಯಂಗ ೨೪||೦ ಇಪ್ಪತ್ತುನಾಲ್ಕುವರೆ ವರಹನಸ್ವಾಸ್ತೆಯಂ
22 ನೂ ಸಹಿರಣ್ಯೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ನಿವ

(ಹಿಂಭಾಗ)

23 ಣೆ ಅಗ್ರಹಾರದವಳಗಣ ಮನೆನಿವೇಶನಸಹ ಶಿವಾರ್ಪಿತವಾಗಿಬಿಟ್ಟೆ
24 ವಾಗಿ ಈ ಭೂಮಿಯ ಚತುರ್ಗಡಿಯುವಳಗುಳ್ಳ ನಿಧಿ ನಿಕ್ಷೇಪಜಲಪಾಷಾಣ
25 ಅಕ್ಷೀಣಿ ಆಗಾಮಿ ಸಿಧಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಂಮ್ಯವನೂ
26 ಪೂರ್ವಮರಿಯಾದೆಯಲ್ಲಿ ಆಗುಮಾಡಿಕೊಂಡು ನಿಂನ ಸಂತಾನಪಾರ
27 ಂಪರ್ಯ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ ದಾನಾಧಿಕ್ರಯ
28 ಪರಿವರ್ತನೆಗೆ ಸಲಸಿಕೊಂಡು ಸುಖದಿಂ ಅನುಭವಿಸಿ ಬಾ
29 ಹದೆಂದುಬರಸಿಕೊಟ್ಟ ಭೂದಾನಧರ್ಮಶಾಸನ ಆದಿತ್ಯಚಂದ್ರಾವ
30 ನಿಲೋನಲಶ್ಚ ದ್ಯಾರ್ಭೂಮಿರಾಪೋ ಹೃದಯಂಯಮಶ್ಚ ಅಹಶ್ಚ ರಾ
31 ತ್ರಿಶ್ಚಉಭೇಚಶಂಧ್ಯೇಧರ್ಮಸ್ಯ ಜಾನಾತಿನರಸ್ಯ ಉ(ವೃ)ತ್ತಂ ಸ್ವದತ್ತಾದ್ವಿ
32 ಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ
33 ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂಭವೇತು ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತು ವ
34 ಸುಂಧರಾಂ ಷಷ್ಠಿರ್ವರುಷಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿ
35 ಮಿಃ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಛ್ರೇಯೋನುಪಾಲನಂ ದಾನಾ
36 ತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ ಶ್ರೀಸದಾಶಿ
37 ವ.

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### ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಕೆಳದಿ ಗ್ರಾಮದ ನಾಡಿಗ ಶ್ಯಾಮರಾಯರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ 1 ಹಲಗೆ

(ಮುಂಭಾಗ)

1 ವ್ರಿಷಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೧೦ಲ್ಲು ಶ್ರೀಮತ್ಕೆಳ
2 ದಿ ವೀರಭದ್ರನಾಯಕರು ಮಾಲವೆಧೀವರ ನೀಲಯನಮ
3 ಲ್ಲಗೆಬಿಟ್ಟ ಉಂಬಳಿತಾಂಬ್ರಶಾಸನದ ಕ್ರಮವೆಂತೆಂ
4 ದರೆ ನೀನು ಅರಮನೆಗೆ ಸೇವಕನಾಗಿದ್ದಲ್ಲಿ ನಿನಗೆ ಉಂ
5 ಬಳಿಯಾಗಿ ಬಿಟ್ಟದು ಕೆಳದಿ ಶೀಮೆ ಮಾಲವೆಗ್ರಾಮದಲ್ಲಿ
6 ಮೇಲಣ ಬಿದಿರುಗದ್ದೆ ಕುಳಗ ೧ಕ್ಕೆ ಗ ೩ ಕೆಳಗಣ ಬಿದರ ಗ
7 ದ್ದೆ ಕುಳಗ ೧ಕ್ಕೆ ಗ ೩ ಈ ಉಭಯಂ ಕುಳಗ ೨ಕ್ಕೆ ೬ ಆರು
8 ವರಹನ ಭೂಮಿಯನ್ನು ಉಂಬಳಿಯಾಗಿ ಬಿಟ್ಟವಾಗಿ
9 ಆ ಭೂಮಿಗೆ ಸಲ್ಲುವ ಏನುಂಟಾದ ಸರ್ವಸ್ವಾಂಮ್ಯ
10 ವಂನ್ನೂ ಆಗುಮಾಡಿಕೊಂಡು ನಿನ್ನ ಸಂತಾನ ಪಾರಂಪ
11 ರೆಯಾಗಿ ಉಂಬಳಿಯಾಗಿ ಉಂಡುಕೊಂಡು ಬಾಹ
12 ದುಯೆಂದುಕೊಟ್ಟ ತಾಂಬ್ರಶಾಸನ ಶ್ರೀವೆಂಕಟಾ
13 ದ್ರಿ.

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ಅದೇ ಕೆಳದಿ ಗ್ರಾಮದ ಕೃಷ್ಣಜೋಯಿಸರ ವಶದಲ್ಲಿದ್ದ 1ನೆಯ ತಾಮ್ರಶಾಸನ 1 ಹಲಗೆ

(ಮುಂಭಾಗ)

1 ಶ್ರೀ ಗಣಪತಿ ಶಾರದಾ ಗುರುಭ್ಯೋನಮಃ ನಮಸ್ತುಂ(ಗ)ಶಿರಸ್ಸುಂ [ಶ್ಚುಂ]
2 ಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂ
3 ಭಾಯಶಂಭವೇ । ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರು
4 ಷ ೧೪೫೫ನೆಯ ಪರಿವರ್ತಮಾನಕ್ಕೆ ಸಲ್ಲುವ ವಿಜಯಸಂವತ್ಸರದ ಚೈ
5 ತ್ರ ಶು ೧೫ ಚಂದ್ರವಾರ ಚಂದ್ರೋಪರಾಗ ಪುಣ್ಯಕಾಲದಲ್ಲು ಶ್ರೀಮ
6 ದನೇಕ ಸಿಂಹಾಸನಾಧಿಪತ್ಯ ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರ
7 ಅಚ್ಯುತರಾಯರು ಮಹಾರಾಯರು ನಮ್ಮ ಆನೆಗೊಂದಿಸ್ಥಳದ ವೆಂ
8 ಕಟಾದ್ರಿ ಯಜಮಾನರಿಗೆ ಶ್ರೀ ಅಚ್ಯುತರಾಯರ ಧರ್ಮಪತ್ನೀಪುತ್ರಸುಖ ಸಂ
9 ಪತ್ತರ ಸರ್ವದೇಶಕೋಶ ಭಕ್ತಿಸುಜ್ಞಾನ ಸಿದ್ಧಸಾಧ್ಯಸಾಂಮ್ರಾಜ್ಯ ಅನುಭವಿಸು
10 ವ ವಿಶಯಕ್ಕೆ ಸುಸ್ಥಿರ ಆಗಬೇಕೆಂದು ವಿಜಯನಗರದ ಆನೆಗೊಂದಿ
11 ಸ್ಥಳದ ಭಾರ್ಗವ ಚ್ಯವನ ಆಪ್ನುವಾನಔರವ ಜಾಮದಗ್ನಿಗೋ
12 ತ್ರದ ಬೋಧಾಯನಸೂತ್ರದ ಯಜುಃಶಾಖೆಯವೆಂಕಟಾದ್ರಿಯಜ [ಜ್ಞ]
13 ನರ ಪ್ರಪೌತ್ರರಾದ ಕಾಶೀಪತಿ ಜ್ಯೋಯಿಸರ ಪೌತ್ರರಾದ ಲಕ್ಷ್ಮೀಪ
14 ತಿಜ್ಯೋಯಿಸರ ಪುತ್ರರಾದ ವೆಂಕಟಾದ್ರಿ ದೈವಜ್ಞರಿಗೆ ತರುಣಿನಗರದ
15 ಗುತ್ತಿವೇಂಠೆಯದ ಆರಗದ ಕಂಪಣದವನವಸೆ ಪನ್ನಿಚ್ಛಾ
16 ಸರಕ್ಕೆ ಸಲ್ಲುವ ಕೆಳದಿ ಗ ೧೨ ಸಾವಿರಶೀಮೆಭೂಮಿಗ
17 ೬೭ ಇಕ್ಕೆರಿಗೆ ೬ ಸಾವಿರ ಶೀಮೆಭೂಮಿಗ ೨೪ ಯಲಗಳರ
18 ೩ ಸಾಸೀಮೆ ಭೂಮಿಗ ೧೨ ಅಶವಾಡಿಸಾವಿರ ಸೀಮೆಭೂಮಿಗದ್ಯಾಣ ೬ ಕಲ್ಲು
19 ಸೆ ಐನೂರುಸೀಮೆಭೂಮಿಗ ೮ ಮಂಕಸಾಲೆಸಾವಿರಸೀಮೆಭೂ
20 ಮಿಗ ೧೨ ಹೆಬ್ಬೆಯಲ್ಲು ಸಾವಿರಸೀಮೆಭೂಮಿಗ ೧೨ ಬೆದೂ
21 ರಗ್ರಾಮ ಗ ೬೭ ಕೆಸನೂರು ೬ ಸಾವಿರ ಶೀಮೆಭೂಮಿಗ ೧೨ ಸೊರ
22 ಬ ೬ ಸಾವಿರ ಶೀಮೆಭೂಮಿಗ ೨೪ ಆಂಡಿಗೆ ಮೂರುಸಾವಿರ
23 ಶೀಮೆ ಭೂಗ ೬ ಬಂದಲಿಕೆಪಟ್ಟಣ ಹಳಿಸಹ ೫ ಸಾಸೀಮೆಭೂ
24 ಗ ೨೪ ಇಂತಿಷ್ಟುಶೀಮೆ ಜ್ಯೋತಿಸ್ಯ ಪೌರೋಹಿತ್ಯ ಭಟ್ಟಯಜಮಾ
25 ನಿಕೆ ಭೂಮಿಗಳು ಮನೆಗಳು ಚಾತುರ್ವರ್ಣದಲ್ಲು ಲಗ್ನಘಟಿಗ

(ಹಿಂಭಾಗ)

26 ಣಪತಿಮುಹೂರ್ತಕಾಣಿಕೆ ಪುಣ್ಯಾಹಕಲಶ ಇವರೇ ಲಗ್ನಸ
27 ಹಮಾಡಿಸಿಕೊಂಡು ಬರೋಹಾಗು ಛತ್ರಚಾಮರಾಂದೋಳಿಕಾದಿ ಅ
28 ಷ್ಟಭೋಗಂಗಳು ಕೊಟ್ಟು ಇವರ ಸಂತಾನ ಪಾರಂಪರ್ಯ ಅನುಭ
29 ವಿಸಿಕೊಂಡು ಇರುವಹಾಗೆ ನಾವು ನಂನ್ನ ಸ್ತ್ರೀಪುತ್ರಸಹಿತ ಸಹಿರಣ್ಯೋ
30 ದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟೆವಾಗಿ ತುಂಗಭದ್ರಾತೀರದಲ್ಲು ಚಂದ್ರೋ
31 ಪರಾಗ ಪುಣ್ಯಕಾಲದಲ್ಲು ಶ್ರೀ ವಿರೂಪಾಕ್ಷೇಶ್ವರಸನ್ನಿಧಾನದಲ್ಲು ಕೊ
32 ಟ್ಟವಾಗಿ ನಮಗೆ ಅರಸುಗಳಿಗೆ ಪಾಚ್ಛಾಗಳಿಗೆ ಪುಣ್ಯಲಭ್ಯ ಅಭಿವೃ
33 ದ್ಧಿಯಾಗಿ ನಡೆಯಬೇಕೆಂದು ಅಲ್ಲಲ್ಲೇ ದೇವತಾರಾಧನೆ ಪೂಜೆ ಇವರ ಮುಖದಲ್ಲ ನ
34 ಡೆವಹಾಗು ಈ ವೆಂಕಟಾದ್ರಿಯಜಮಾನರಭೂಮಿ ಅಂತು ಗ ೨ ಸೀಮೆ ೫೨॥
35 ಸಾವಿರ ಈ ಸ್ಥಳದಲ್ಲಿ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷಣಿ ಆಗಾಮಿ ಇಷ್ಟು
36 ಶಿವಾರ್ಪಿತಕೊಟ್ಟವಾಗಿ ಯೆಂದು ತಾಂಮ್ರಶಾಸನದ ಧರ್ಮಪಟ್ಟ ಆದಿತ್ಯ ಚಂ
37 ದ್ರ ಅನಿಲೋನಲಶ್ಚ ದ್ಯಾರ್ಭೂಮಿರಾಪೋ ಹೃದಯಂಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉ
38 ಭೇಚಸಂಧ್ಯೇ ಧರ್ಮಶ್ಚ ಜಾನಾತಿನರಸ್ಯ ಉ [ವೃ] ತ್ತಂದಾನಾತ್ಪಾಲಕೋರಾಜಾನ್ನದಾನಾ
39 ತ್ಪಾಲಿತೋಗುರುಃ ದಾನಾತ್ಪಾಲತಾಮಾತಾ ತತ್ಪಲಂಲಭತೇಮಯಿ ಶ್ರೀ ವಿರೂಪಾಕ್ಷ
40 ಈ ದಾನಪಟ್ಟೆ ಅಳುಪಿದರೆ ಕಾಶಿಕ್ಷೇತ್ರದಲ ಮಾತೃಪಿತೃಗುರುವಿಗೆ ತಪ್ಪಿದಹಾಗೆಯೆಂ
41 ದು ಈ ಧರ್ಮಶಾಸನಕೊಟ್ಟು ನಡಸಬೇಕು ಘಟಿ ೧೫ ಫಳ ೫ ತೂಕ ಗ ೫ ರ ।೦-೬ ಅಂಗುಲ

ದಾನಪಟ್ಟೆ.

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ಅದೇ ಕೆಳದಿ ಕೃಷ್ಣಜೋಯಿಸರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ ೨ನೆಯದು ೧ ಹಲಗೆ

ಶ್ರೀ ವೈರಾರಲಿಂಗಾ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ

1 ಶ್ರೀ ವೈರಾರಲಿಂಗಾ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ... ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ । ಸ್ವಸ್ತಿ
2 ಚಾರವೇ । ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ । ಸ್ವಸ್ತಿ

3 ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ನೃಪ ಶಾಲವಾಹನ ಶಕ ವರುಷ ೧೪೫೫ನೆಯ ಪರಿವ
4 ರ್ತ ಮಾನಕ್ಕೆ ಸಲ್ಲುವ ಜಯ ಸಂವತ್ಸರದ ಚೈತ್ರ ಶು ೧೫ ಚಂದ್ರವಾರ ಚಂದ್ರೋಪರಾ
5 ಗ ಪುಣ್ಯಕಾಲದಲ್ಲು ಶ್ರೀಮದನೇಕ ಸಿಂಹಾಸನಾಧಿಪತ್ಯ ಅನೆಗೊಂದಿ ರಾಜಾಧಿರಾ
6 ಜ ಪರಮೇಶ್ವರ ಅನೆಗೊಂದಿ ಅಚ್ಯುತರಾಯರು ಮಹಾರಾಯರ ಸಾಂಪ್ರದಾ
7 ಯಕರಾದ ಗುತ್ತಲದ ಚಿಕ್ಕಪ್ಪಣ ರಾಯರು ಮೌನ ಭಾರ್ಗವ ಗೋತ್ರೋತ್ಪನ್ನರಾದ ಶುಕ್ಲಯಜು
8 ಶಾಖೆಯ ಕಾತ್ಯಾಯನ ಸೂತ್ರದ ಭಾರ್ಗವ ಚ್ಯವನ ಅಪ್ನುವಾನಔರುವ ಜಾಮದಗ್ನಿ
9 ಪಂಚಾರುಷೇಯ ಪ್ರವರಾನ್ವಿತ ಜಾಮದಗ್ನಿ ಗೋತ್ರದ ಬೋಧಾಯನ ಸೂತ್ರದ ಯಜುಃ ಶಾಖೆ
10 ಯ ಅನೆ ಗೊಂದಿ ಸ್ಥಳದ ವೆಂಕಟಾದ್ರಿ ಯಜಮಾನರ ಪ್ರಪೌತ್ರರಾದ ಶಂಕರಪ್ಪನ
11 ಪೌತ್ರರಾದ ಅಂಣಪ್ಪನ ಪುತ್ರರಾದ ವೆಂಕಟಾದ್ರಿಯ ಜಮಾನರಿಗೆ ಹುರಳಿ
12 ಪಾರೆದ ದೇಶಪಾಂಡೆತನವನ್ನು ಕೊಟ್ಟವಾಗಿ ಈ ದೇಶಪಾಂಡ್ಯತನಕ್ಕೆ ಇದ್ದಸ್ವಾ
13 ಸ್ಥಿಗಳು ಭೂಮಿ ಮನೆಗಳು ಗ್ರಾಮಾನು ಗ್ರಾಮಕ್ಕೆ ಇದ್ದ ಉಂಬಳಿ ಆಯವರ್ತನೆ
14 ಕೊಟ್ಟ ನೆಲ ಧಾನ್ಯ ಬೆಳಸು ಸರ್ವಧಾನ್ಯ ಫಲ ಮುಂತಾದ್ದನ್ನು ಧಾರೆಯರ ಕೊಟ್ಟು
15 ಅದೆ ಈ ಹುರಳಿ ಗ್ರಾ ೨ ಕ್ಕೆ ಸ್ವಾಸ್ಥಿ ಭೂಮಿಗಳು ಮನೆಗಳು ಆಯಹಾರಕಕಂಠವ
16 ಣವಳೆ ಬುಟ್ಟಿ ಮೊರಸಹಿತಾ ಕೊಟ್ಟು ಏನು ಉಂಟಾದ್ದನ್ನು ಸಹಿರಣ್ಯೋ
17 ದಕದಾನಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಶ್ರೀಮನ್ ಮಹಾಮಲ್ಲಾರ ಲಿಂಗದೇವರ ಸನ್ನಿಧಾ

(ಹಿಂಭಾಗ)

18 ನದಲ್ಲು ತುಂಗಭದ್ರಾ ತೀರದಲ್ಲು ಚಂದ್ರೋಪರಾಗ ಪುಣ್ಯ ಕಾಲದಲ್ಲು
19 ಸ್ತ್ರೀಪುತ್ರ ಸಹಿತ ಧಾರೆಯೆರದು ಕೊಟ್ಟು ಅದೆ ········ ನಿ
20 ಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಶಾಣ ಅಕ್ಷೀಣಿ ಆಗಾಮಿ ಛತ್ರ ಚಾಮರಾಂದೋಳಿ
21 ಕಾದಿ ಅಷ್ಟಭೋಗಂಗಳು ಹುರಳಿ ಆ ಕೂಟದ ಕರಣಿಕೆ ಈ ಹುರಳಿ ಪೀಠದ
22 ದೇಶಪಾಂಡ್ಯತನ ಸಹಿತವಾಗಿ ಹರಿಹರಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟು ಇದಕ್ಕೆ ನಮಗೆ ಅ
23 ರಸುಗಳಿಗೆ ಪಾಚ್ಛಾಯಿಗಳಿಗೆ ಈ ಪುಣ್ಯ ಲಧ್ಯವೆಂದು ನೋಡಿ ದಾನಪಾಲನೆ ಮಾ
24 ಡುತ್ತಾ ಇರಬೇಕು ಇದಕೆ ತಪ್ಪಿದರೆ ಕಾಶಿಯಲ್ಲಿ ಮಾತಾ ಪಿತೃ ಗುರುವಿಗೆ ತಪ್ಪಿದ ಹಾ
25 ಗೆ ಆದಿತ್ಯ ಚಂದ್ರಾವನಿಲೋನಲಶ್ಚದ್ಯೌ ರ್ಭೂಮಿ ರಾಪೋ ಹೃದಯಂ ಯಮಶ್ಚ ಅ
26 ಹಶ್ಚರಾತ್ರಿಶ್ಚ ಉಭೇಚಸಂಧ್ಯೇಧರ್ಮಶ್ಚ ಜಾನಾತಿನರಸ್ಯ ವೃತ್ತಿಂದಾನಾತ್ಸು ಪಾ
27 ಲತೋರಾಜಾನದಾನಾತ್ಪಾಲತೋ ಗುರುಃ ದಾನಾತ್ಸು ಪಾಲತಾಮಾತಾ ತತ್ಪಲಂಲಭತೇಮ
28 ಯಿಯೆಂದು ಬರಸಿ ಕೊಟ್ಟ ತಾಂಬ್ರ ಶಾಸನದ ಧರ್ಮ ಪಟ್ಟ ಈ ಸ್ಥಳದ
29 ದೇವತಾರಾಧನೆ ಇವರ ಮುಖದಲ್ಲಿ ನಡೆಯಬೇಕೆಂದು ಬರ ಕೊ
30 ಟ್ಟ ಧರ್ಮ ಶಾಸನ ಘಟ ೧೫ ಪಲೆ ೫ ತೂಕಗ ೪೦ ಪಂಚಾಶತು
31 ಅಂಗುಲ ॥ ಶ್ರೀ ಖಂಡೇ ರಾಯ

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ಅದೇ ಕೆಳದಿ ಕೃಷ್ಣಜೋಯಿಸರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ ಇನೆಯದು (೧ ಹಲಗೆ)

(ಮುಂಭಾಗ)

1 ಗಣಪತಿ ಶಾರದಾಗುರುಭ್ಯೋನಮಃ
2 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇತ್ರೈರೋಕ್ಯ ನಗರಾ
3 ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ । ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹ
4 ನ ಶಕವರುಷ ೧೪೩೧ನೆಯ ವಿಭವ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೩೦ ರ ಸೂರ್ಯೋ
5 ಪರಾಗ ಪುಣ್ಯಕಾಲದಲ್ಲು ಎಡವ ಮುರಾರಿ ಕೋಟೆ ಕೋಲಾಹಲ ವಿಶುದ್ಧ ಸಿದ್ಧಾಂತ ಪ್ರತಿ
6 ಪಾಲಕ ನಮಃ ಶಿವಾಯ ಸದಾಶಿವ ಮುದ್ರಾಂಕಿತ ಶಿವಗೋತ್ರೋತ್ಪನ್ನರಾದ ದೇವಗೊಂಡರ
7 ಪ್ರಪೌತ್ರರಾದ ಗೋಪಗೊಂಡರ ಪೌತ್ರರಾದ ಬಸಗೌಂಡರ ಪುತ್ರರಾದ ಚವುಡಗೊಂ
8 ಡರು ಭದ್ರಗೊಂಡರ ಸುಪುತ್ರ ಸದಾಶಿವನಾಯಕರು ಭಾರ್ಗವ ಚ್ಯವನ ಅಪ್ನ
9 ವಾನ ಔರವ ಜಮದಗ್ನಿ ಗೋತ್ರದ ಬೋಧಾಯನ ಸೂತ್ರದ ಯಜುಃ ಶಾಖೆಯ ವಿ
10 ಜಯ ನಗರದ ವೆಂಕಟಾದ್ರಿ ದೈವಜ್ಞಯಜಮಾನರ ಪ್ರಪೌತ್ರರಾದ ಹೇಮಾದ್ರಿಯಜ
11 ಮಾನರ ಪೌತ್ರರಾದ ನರಸಿಂಹ ಯಜಮಾನರ ಪುತ್ರರಾದ್ಧನರಸಪ್ಪ ದೈವಜ್ಞಯಜ
12 ಮಾನರಿಗೆ ಕೆಳದಿ ಶ್ರೀ ಸದಾಶಿವನಾಯಕರು ನಾಗತರುಣಿನಗರದ ಗುತ್ತಿ
13 ವೇಂಡೆಯದ ಅರ್ರುದ ಕಂಪಣದ ಬನವಾಸೆ ಪನ್ನಿರ್ಚಾಸಿರಕ್ಕೆ ಸಲ್ಲುವ ಕ
14 ಳದಿ ೧೨ ಸಾಶಿರ ಭೂಮಿಗ ೨ ಇಕ್ಕೇರಿ ೬ ಸಾಭೂಗ ೨೪೦ಯಲಗಳ
15 ಲೆ ೩ ಸಾಸಿರ ಭೂಗ ೧೨ ಆತವಾಡಿ ಸಾ—ಭೂಗ ೧೨ ಕೆ ಕಲಶಿಗ ೬೦೦ ಗ ೮ ಮಂ
16 ಕಸಾರೆಸಾಭೂಗ ೧೨ ಬೇದೂರು ಗ್ರಾನಗರ ಭೂ ೩೬ ಬಿದರೂರಲಿ ಸಾ ಇ
17 ರಜ್ಯೋತಿಷ್ಯ ಭಾಗ ೬೬ ಕ್ಯಸನೂರ ಗ ೮ ಭೂಗ ೧೨ ಸೊರಬ ೬ ಸಾಶು
18 ಗ ೨೪ ಅಂಡಿಗೆ ಸಾ ೨ ಬಂದಲಿಕೆ ಪಟ್ಟಣ ಹಳ್ಳಿ ಸಹಶುಗ ೭೪

19 ಇಂತಿಷ್ಟು ಶೀವೆಗಳು ಭೂಮಿಗಳು ಮನೆಗಳು ಚಾತುರ್ವರ್ಣದಲ್ಲು ಲಗ್ನಗ
20 ಣಪತಿ ಪುಣ್ಯಾಹಕಲಶ ಮುಹೂರ್ತಕಾಣಿಕೆ ಉಡುಗೊರೆ ಇವ
21 ರೆ ಲಗ್ನ ಸಹ ಮಾಡಿಕೊಂಡು ಬರುವ ಹಾಗೆ ಶ್ರೀ ರಾಯರು ದತ್ತ ಮಾಡಿಕೊಟ್ಟರು ಇ
22 ದಲ್ಲದೆ ನಾರಪ್ಪ ಯಜಮಾನರಿಗೆ ದಿನವಹಿ ಭೂಮಿ ಗ ೧ ಕ್ಕೆ
23 ಗ ೧೬ ನಾವು ಗ ೬೨ ಕೊಟ್ಟದೆ ಅಲ್ಲದೆ ಕೆಳದಿ ಸ್ಥಳದ ಶೇನ
24 ಭಾವಿಕೆ ವರ್ತನಿ ಸಂಬಳ ಭೂಮಿಗಳ ಗೌಡಿಕೆ ಅಲ್ಲಿ

(ಹಿಂಭಾಗ)

25 ಸ್ಥಳದ ದೇವತಾಪೂಜೆ ಶಂಭುಲಿಂಗಪೂಜೆ ಗೌಡಿಕೆ ಭೂ
26 ಮಿತತ್ವ ದೈವಜ್ಞ ಯಜಮಾನಿಕೆ ಇಂತಿಷ್ಟು ಶ್ರೀ ವರದಾ ತೀರದ
27 ಶ್ರೀರಾಮೇಶ್ವರ ಸನ್ನಿಧಿಯಲ್ಲು ಸೂರ್ಯೋಪರಾಗ
28 ಪುಣ್ಯಕಾಲದಲ್ಲು ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷಿಣಿ ಆಗಾ
29 ಮಿ ಇಷ್ಟು ಕೊಟ್ಟವಾಗಿ ಮತ್ತು ಛತ್ರ ಚಾಮರ ಆಂದೋಳಿಕಾ
30 ದಿ ಅಷ್ಟ ಭೋಗಂಗಳಂ ಕೊಟ್ಟು ರಾಜರಿಗೆ ಪಾದುಷಾಗಳಿಗೆ ಅರ
31 ಸುಗಳಿಗೆ ನಮಗೆ ಸಹ ಪುಣ್ಯ ಲಭ್ಯವೃದ್ಧಿಯಾಗಿ ನಡೆಬೇ
32 ಕೆಂದು ಪುರಾಣೋಕ್ತದ ರೀತಿ ಮುಂದೆ ನಡಸುವರಿಗೆ ಬರಸೂಲು ಡಾಮರ
33 ಆಗಿದ್ದರೂ ಮಿಗತಾಗಿ ತ್ರಿವಾಚ್ಯವಾಗಿ ಸರ್ವ ವೃತ್ತಿಯ ನಡೆಸಬೇಕೆಂದು
34 ಶಿವಾರ್ಪಿತವೆಂದು ಕೊಟ್ಟವಾಗಿ ಕಾಶಿಕ್ಷೇತ್ರ ಮಾತಾಪಿತೃ
35 ಗುರುವಿಗೆ ತಪ್ಪಿ ನಡೆದ ಹಾಗೆ..........
36 ...................ದಾನ ಧರ್ಮ
37 ಪಟ್ಟಿ ಆದಿತ್ಯ ಚಂದ್ರ ಅನಿಲೋನಲಶ್ಚದ್ಯಾ ಭೂರ್ಮಿ ರಾಪೋ ಹೃ
38 ದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ ಉಭೇಚಸಂಧ್ಯೇ ಧರ್ಮಶ್ಚ
39 ಜಾನಾತಿ ನರಸ್ಯವೃತ್ತಿಂ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾ
40 ಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇತ್ ದಾನಾತ್ಸು
41 ಪಾಲತೋರಾಜಾನ ದಾನಾತ್ಪಾಲತೋ ಗುರುಃ ದಾನಾತ್ಸು ಪಾಲಿತಾ
42 ಮಾತಾ ತತ್ಫಲಂ ಲಭತೇಮಯಿ

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ಆವಿನಹಳ್ಳಿ ಹೋಬಳಿ ಇಕ್ಕೇರಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ತಳಪಾದಿ ಕಲ್ಲಿನಲ್ಲಿ

1 ಯಿ ಮಂಟಪದ ಕೆಲಸವ ಗೆಯಿದವ ಆಚಾರಿ ಹೊಂಬುಚದ ವೆಂಕಟಯನು

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ಆದೇ ಆವಿನಹಳ್ಳಿ ಹೋಬಳಿ ಹುಲಿಮನೆ ಗ್ರಾಮದ ಪಟೇಲ್ ಸುಬ್ಬಯ್ಯನವರ ಮನೆಯಲ್ಲಿ
ರುವ ಕಡತದಲ್ಲಿ ದೊರೆತ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ.

1 ನಿರ್ವಿಘ್ನಮಸ್ತು ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ । ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ
2 ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ । ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಖ
3 ವರುಷಂಗಳು ಸಾವಿರದ ೧೭೩೦ನೆ ಪರಿವರ್ತಮಾನಕ್ಕೆ ಸಂದುಸಲುವ ವಿಭವನಾಮ ಸಂ
4 ವತ್ಸರದ ಆಶ್ವೀಜ ಶು ೧೩ ರವಿವಾರದಲ್ಲು ಶ್ರೀಮತು ಹುಲಿಮನೆ ಕಾಳಿ
5 ಸುಬ್ಬಣ್ಣನವರ ಮಗ ಶೇಷಯ್ಯನವರಿಗೆ ವೇದಮೂರ್ತಿಗಳಾದ ಯಿಕ್ಕೇರಿ ಶೇಷಾಚಾರ್ಯ
6 ರ ಮಗ ಭೀಮಾಚಾರ್ಯನು ಬರೆಸಿ ಕೊಟ್ಟಹೊಲೆಯಾಳು ಹೆಣ್ಣಾಳು ಕ್ರಯ ಚೀ
7 ಟ್ಟಿನಕ್ರಮವೆಂತೆಂದರೆ ನಾನು ನಂನ ಅವಸರ ನಿಮಿತ್ತವಾಗಿ ನಂನ ಹೊಲೆಯಾ
8 ಳು ಕಂನನ ಹೆಂಡತಿ ಚಉಡಿಯೆಂಬ ಹುಡುಗಿಯನ್ನು ನಿಮಗೆ ಕ್ರಯಕ್ಕೆ ಕೊಟ್ಟೆ
9 ನಾಗಿ ಯಿ ಹೆಂಣು ಆಳಿಗೆ ಬುದ್ಧಿವಂತರು ಕಂಡು ಕಟ್ಟಿದ ಕ್ರಯಗ ೩ ಅ
10 ಕ್ಷಾರದಲು ಮೂರು ವರಹಂನ ತೆಗೆದುಕೊಂಡು ಯಿ ಹೆಂಣಾಳು ಹುಡು
11 ಗಿಯಂನ್ನು ನಿಮಗೆ ಕ್ರಯ ಮೂಲಕ್ಕೆ ಕೊಟ್ಟೆನಾಗಿ ಯಿ ಹೆಂಣಿಗೆ ಆದಿ ಅಡಮು
12 ಅಡ್ಡಿ ಸಡ್ಡಿಯೇನು ಉಂಟಾದಂನ್ನು ನಾನೇ ನೋಡಿಕೊಂಡೇನು ಯೆಂದು
13 ಬರಸಿಕೊಟ್ಟ ಕ್ರಯ ಚೀಟು ಹಣ ಸಂದ ನಿಶಿಧಿ ಯಾಗಿದೆ ಸಾಧನಯಿಂತ
14 ಪ್ಪುದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ಬೇದೂರಕ್ಷಿಸುಬ್ಬಯ್ಯ ಬಾಳೆಹಳ್ಳಿ ಪಂಡ್ರಿ ದೊಡ್ಡ
15 ಯ್ಯ—ಶ್ರೀಶ್ರೀ

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ಆದೇ ಹೋಬಳಿ ದೇವಾಸ ಗ್ರಾಮದ ಸಮೀಪ ಹಳ್ಳದ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′–6″×2′–0′

ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ ಸ್ತಂ
1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ । ಶಿವಪಾದಾಬ್ಜ ಭೃಂಗನ ಲಿಖಿತ ॥
2 ಭಾಯ ಶಂಭವೇ ॥ ಪಂಚೆಯದ ಮಾಧವಯ್ಯ ಶ್ರೀ

3 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜಪ
4 ರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಭರಣ ಶ್ರೀಮತ್ರೈ
5 ಳೋಕ್ಯಮಲ್ಲ ದೇವರ ವಿಜಯ ರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿ ವೃದ್ಧಿ ಪ್ರವರ್ದ್ಧಮಾನ ಮಾಚ
6 ನ್ದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ ಸಲುತ್ತು ಮಿರೆ ತತ್ಪಾದ ಪದ್ಮೋಪಜೀವಿ ಸಮಧಿಗತ ಪಂಚಮಹಾ ಸಬ
7 ದ ಮಹಾ ಸಾಮಂತಾಧಿಪತಿ ಮಹಾಪ್ರಚಣ್ಡ ದಣ್ಡನಾಯಕ ವೈರಿಭಯದಾಯಕ ಮ··
8 ಮಾಣಿಕ್ಯ ನೀತಿಚಾಣಿಕ್ಯಂ ಸತ್ಯರಾಧೇಯಂ ಶೌಚಾಂಜನೇಯಂ
9 ವಿಬುಧಜನವನಜವನ ಮಾರ್ತ್ತಣ್ಡನೆರೆವೊಡೆಗಣ್ಡನರ್ಮದಾನದ್ಯುಥ
10 ಯತಟರಾಜಹಂಸ ಮಾಳವಧೂಮಕೇತು ಮಣ್ಡವಕೊಟೋಲ್ಲಂಘನ
11 ಧಾರಾನಗರ ಕುತೂಹಳ ಮುಮ್ಮನಿಜಳಧಿಬಡವಾನಳಂ ಶ್ರೀಮ
12 ತ್ರೈಳೋಕ್ಯ ಮಲ್ಲದೇವ ಪಾದಾಬ್ಜ ಭೃಂಗ ಸಾಹಸೋತ್ತುಂಗ ನಾಮಾ
13 ದಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿಸಹಿತಂ ಶ್ರೀಮನ್ಮನೆ ವೆರ್ಗ್ಗಡೆದಣ್ಡನಾ (ಯಕಂ)
14 ಯಕಂ ಗುಣ್ಡಮಯ್ಯಂಗಳ್ ಸಕವರ್ಷ ೯೮೩ ನೆಯ ಶಾರ್ವರಿ ಸಂವತ್ಸ
15 ರದ ಭಾದ್ರಪದ ದಮಾವಾಸ್ಯೆ ಸೋಮವಾರದ ನ್ದು ರಾಜಧಾನಿ ಕಲ್ಯಾಣ
16 ದಿಕ್ಕಿಕ ವೀಡಿನೊಳ ಗ್ರಹಾರಪಿರಿಯೂರ ಪಿರಿಯ ಕೆ
17 ಱೆಗಾಯೂರ ಪನ್ನಾಯದ ಕುಳಿಯು ಪೆಜ್ಜುಂಕಮನಲ್ಲಿಯುಪೆರ್ವ್ವ
18 ರ್ವ್ವಾಸುದೇವ ಭಟ್ಟರ್ ..................
19 ಯ್ಯದೇಮಯ್ಯನತಿಕ್ಕಯ್ಯನಿಂತಿ ವರ್ಗ್ಗಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊ
20 ಟ್ಟರು ಈ ಧರ್ಮಮನಾರೋರ್ವ್ವರ್ ಪ್ರತಿಪಾಳಿಸಿದರ್ ಕುರುಕ್ಷೇತ್ರವಾರ
21 ಣಾಸಿಪ್ರಯಾಗೆ ಅರ್ಘ್ಯ ತೀರ್ತ್ಥವಿಂತೀ ಪುಣ್ಯಸ್ಥಾನಂಗಳಂ ಸಾ
22 ಸಿರ ಕವಿಲೆಯಂ ವೇದಪಾರಗರಪ್ಪಸಾಸಿರ್ವರ್ಗ್ಗೆ ಕೊಟ್ಟ ಪುಣ್ಯಮನೆಯ್ದು
23 ವರೀ ಧರ್ಮ್ಮಮನಳಿದವರಾತೀರ್ಥ ಸ್ಥಾನದಲ್ಲಾ ಸಾಸಿರ ಕವಿಲೆ
24 ಯುಮನಾಸಾಸಿರ ವೇದಪಾರಗರು ಮನಳಿದ ಪಾತಕರ ಕ್ಕು
25 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ ಷಷ್ಠಿ ವರ್ಷ ಸ
26 ಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತು
27 ರ್ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇ ಪಾಲನೀಯೋಭವದ್ಭಿಃ ಸರ್ವ್ವಾನೇತಾನ್ಭಾವಿನಃ ಪಾ
28 ರ್ತ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇ ರಾಮಚಂದ್ರಃ ॥ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಆವಿನಹಳ್ಳಿ ಹೋಬಳಿ ಶೀತೂರಿಗೆ ಸಮೀಪ ಕೋಳೂರಿಗೆ ಸೇರಿದ ಫಾರೆಸ್ಟಲ್ಲಿ
ಪಾಳು ದೇವಾಲಯದ ನಿವೇಶನದಲ್ಲಿ.

1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರ
2 ವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂ
3 ಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಯಾದವ ನಾರಾಯಣ
4 ಪ್ರತಾಪ ಚಕ್ರವರ್ತ್ತಿ ಸಿಂಘಣದೇವಂ ರಾಜ್ಯಂ
5 ಗೆ ಯ್ಯುತ್ತಿರ ಲಾತನಸರ್ವ್ವಾಧಿಕಾರಿ ಆರಿಯ ಮಲಿಸೆಟ್ಟಿ
6 ಯ ಪುತ್ರಂ ಮಾಹೇಶ್ವರಾ ಗ್ರಗಣ್ಯನು ಪೆನಿಸಿದ ಹೊಂ
7 ನಮನ ಪ್ರತಾಪಮೆಂತೆಂದೊಡ್ಡೆಉರದಿದಿ
8 ರಾಂತರಿಭೂಪರಸ··ಸಟ್ಟಿನೆಸೀಳಿದುತ್ತಮಾಂಗಮನಾ
9 .... ಮುಱಿದು ಪೊಡೆಸೆಂಡಾಡಲು ನೆಱೆದ ಪುದೆಹೊ
10 .... ರನೆಂಬ ಮದೇಭಂ ॥ ಅಂತಾತಂ ಸುಖಸಂಕಥಾ
11 ವಿನೋದದಿಂದಧಿಕಾರಂ ಗೆಯ್ಯುತ್ತುಮಿರ್ದ್ದು ಹೊಂನವುರ
12 ಮಾಹೇಶ್ವರ ದೇವರ ಪೂಜೆ ಅಂಗರಂಗಭೋಗಕ್ಕೆಂದು
13 ಆ ಯೂರಕೆಱೆಯ ಕೆಳಗೆ ಕಚ್ಛವಿಯುಗಳೆಯಲು ಮತ್ತರೆ
14 ರಡುಮಂಸರ್ವನಮಸ್ಯಮಾಗಿ ಬಿಟ್ಟುಕೊಟ್ಟಂ ಇದಕ್ಕಾಯೂರ
15 ಮಹಾಜನರೊಪ್ಪ ಇಂತಿದನಳಿದಂವಾರಣಾಸಿ
16 ಯಲ್ಲಿಪಾರ್ವ್ವರಕೊಂದ ಪಾತಕ ನಕ್ಕುಸ್ವದತ್ತಂ
17 ಪರದತ್ತಂವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಷಷ್ಠಿವರ್ಷ
18 ಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ ದಾಮೋ
19 ಜನಲಖಿತಮಂಗಳ ॥

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ಥಾರಂಗಿ ಹೋಬಳಿ ಗೇರಸೊಪ್ಪೆ ನಗರಗೇರಿಬಸ್ತಿಯಿಂದ ಗೋವರ್ಧನಗಿರಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಎಡಭಾಗಕ್ಕೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಚೆಂನಭೈರಾದೇವಿ
2 ಅಮ್ಮನವರು ನಗರ ರಾಜ್ಯವನಾಳು
3 ವಲ್ಲಿ ವಿಳಂಬಿ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ
4 ಶು ಚತುರ್ದಶಿಯಲ್ಲು ಗೋವರ್ಧನ ಗಿ
5 ರಿಯ ಹನುಮಂತೇಶ್ವರ ದೇವರ ನಂದಾ
6 ದೀಪ್ತಿ ಧರ್ಮ್ಮಕ್ಕೆ ಕಣಿಗಲಮಕ್ಕೆ
7 ಯಮೇಲುಭಾಗೆ ಗದ್ದೆಯನೂ ಅವೂ
8 ರಸೇನದೋವ ತಿಂಮರಸಯ್ಯನು ತನ್ನ
9 ಸ್ತ್ರೀ ಪುತ್ರಜ್ಞಾತಿ ಸಾಪಂಂತದಾಯಾದಾನು
10 ಮತದಿಂದ ಸ್ವರುಚಿಯಿಂದ ಸರ್ವಮಾನ್ಯ
11 ವಾಗಿ ಬಿಟ್ಟ ಯಿಂತಪ್ಪುದಕ್ಕೆ ಮಹಾಜನಗಳು
12 ಸಾಕ್ಷಿ ಇದಕೆ ತಪಿ ನಡೆದವನ ಬಾಯ
13 ಲಿ ................

## 71

ಅದೇ ಹೋಬಳಿ ಗೋವರ್ಧನಗಿರಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಕಾನೂರಿಗೆ ಸೇರಿದ ಜಂಗಲಿನಲ್ಲಿ ಹಾಳು ಮಂಟಪದ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

1 ಪ್ರಮಾದಿ ಸಂವತ್ಸರದ ಚೈತ್ರ ಸುದ್ಧ ೧೪
2 ....ವಾರ ಶ್ರೀಮತು ಜಗದೇವ ಸಿಂಗಿ ದೇವರ
3 ಸರು ದುಗ್ಗವೆಗ್ಗಡೆಯ ಮಗ ಬಮ್ಮ
4 ಣ ಹೆಗ್ಗಡೆ ಸ್ವಾಮಿ ಕಾರ್ಯಕ್ಕೆ ಬಂದು
5 ಮಳಲಿಯ ಸಿಂಗಜ್ಜನಕೂಡೆ ಕಾದಿ
6 ಯಳಿಯಲು ದುಗ್ಗವೆಗ್ಗಡೆಗೆ ಬಿಟ್ಟ
7 ಧೂಮಿ....ಯೊನ್ದುಸಬ್ಬ—ಪರಿ
8 ಹಾರವಾಗಿ ಬಿಟ್ಟರು ಇದಕೆ ಅಳಿ.
9 ದವ ನರಕಕೆ ಇಳಿವ ......
10 .........ಕೊಂದ ಪಾಪ

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## ಶಿಕಾರಿಪುರತಾಲ್ಲೋಕಿನ ಶಾಸನಗಳು

## 72

ಉಡುಗಣಿ ಹೋಬಳಿ ಕಡೆನಂದಿ ಹಳ್ಳಿಗೆ ಸುಮಾರು ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಪಾಳು ದೇವಾಲಯದ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು (ಸಮಾಧಿಯ ಕಲ್ಲು)

ಪ್ರಮಾಣ 3′—6″×2′—6″

1 ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣ ಮೌನಾನುಷ್ಠಾನ ಜಪ ಸಮಾ
2 ಧಿಶೀಲಗುಣ ಸಂಪನ್ನರುಂ ಯಜನ ಯಾಜನ ಪ್ರಮುಖ
3 ಷಟ್ಕರ್ಮ್ಮ ನಿರತರುಂ ಶ್ರೀಮನ್ಮಹಾಹೊಂನ ಪುರದ ದೇವಯ್ಯಂ
4 ಚಾಳುಕ್ಯ ವಿಕ್ರಮ ಕಾಲದ ೫೬ನೆಯ ಪ್ರಮೋದೂತ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬ ೧೦
5 ಲು ಮಾಹೇಶ್ವರ ಪದಮನೇರಿದೊಡಾತನ ಶಿಶ್ಯಂವಾಮದೇವಯ್ಯಂ
6 ನಿಲಿಸಿದ ಸಮಾಧಿಯ ಕಲ್ಲು ಮಹೇಶ್ವರಾಮಂಗಳ ॥

## 73

ಅದೇ ಹೋಬಳಿ ಕಡೆನಂದಿ ಹಳ್ಳಿಗೆ ಸಮೀಪದಲ್ಲಿರುವ ಬಾಳಂಬೀಡು ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′—6″×3′—9″

1 ಸ್ವಸ್ತಿ ಅಸೀದಶೇಷನರ ಪತಿಮಕುಟಮಣಿಮಯೂಖ ಮಂಜರೀ ರಂಜಿತ ಪಾದಪೀಠಃ ಪ್ರತಾಪದವದಹನ ಜ್ವಾಳಾವ
2 ಳೀಸಮಾಲೀಢಾನಮ್ರಪಾರ್ತ್ಥಿವಸ್ಸಕಳದಿಗ್ವಿಜಯೋಪಾರ್ಜ್ಜಿತ ವೀರಲಕ್ಷ್ಮೀಸಮಾಲಿಂಗಿತ ವಿಶಾಲವಕ್ಷಸ್ಥಳೋದಾನವಾರಿ ಸಂಸಕ್ತ
3 ವಿಬುಧ ಮಧುಕರ ನಿಕರೋ ಜಳನಿಧಿರಿವ ರತ್ನಾಕರೋ ನಾರಾಯಣ ಇವ ಲಕ್ಷ್ಮೀನಿವಾಸಶ್ಶಶಾಂಕ ಇವಕಳಾಧರಃ ಪ್ರಭಾಕರ ಇವೋಗ್ರ ಪ್ರತಾಪ
4 ಶ್ಚತುರಾನನ ಇವ ಪ್ರಜಾನಾಥ ಸ್ಸೇನಾನಿರಿವಾ ಮೋಘ ಶಕ್ತಿಧರೋ ಭೂತನಾಥ ಇವ ಭೂಧರ ಶಿಖರಾಧಿವಾಸೋಂ ಗಜ ಇವಾಂಗನಾಜನ ಮನಃ
5 ಕ್ಷೋಭ ಜನನೋ ಪರಾಜಿತ ಇವಾ ರ್ತ್ಥಿಪತಿಃ ಕಲ್ಪಪಾದಪ ಇವ ಪ್ರಾರ್ತ್ಥಿತಾರ್ತ್ಥಪ್ರದಃ ಕೀರ್ತ್ತಿ ಸುಧಾಧವಳಿತ ಬ್ರಹ್ಮಾಂಡ ಕುಹರಶ್ಚೇರ ಚೋ
6 ಳ ಕೊಂಕಣ ಗುರ್ಜ್ಜರ ಮಾಳವ ಕಶಿರವ ಪಾಂಚಾಲ ಗೌಡಕಲಿಂಗಾಂಗವಂಗ ಮಹೀಪತಿ ಸಂಪಾದಿತಾ ಕ್ಷಯ ಕೋಶಃ ಕೋಶಸಲ

7 ಲನಿಮಜ್ಜಿತಾ ಶೇಷ ವೀರಮಹೇಶಃ ಈಶಚರಣಾರವಿನ್ದ ಮಧುಕರಃ ಕರಸಂ ವರ್ದ್ಧಿತ ನಿಖಿಲ ಭುವನೋ ವ ನಾರಿ ಕೇತು ರಿವಾಮೋ

8 ಘ ಶರಾಸನ ಕಾರ್ಯ್ಯಾಃ ಕಾರ್ಯ್ಯಾಕಾರ್ಯ್ಯ ವಿವೇಕಚಾತುರ್ಯ್ಯ ವಾಚಸ್ಪತಿ ರ್ವಾಚಸ್ಪತಿ ಸದೃಶ ವಿವಿಧ ವಿಬುಧ ಬೋಧೋಧ್ಯಾಯಮಾ

9 ನ ಮಾನಸಾನನ್ದಕಾರಃ ಶ್ರೀಮಜ್ಜಯ ಸಿಂಹ ದೇವಶ್ಚಾಳುಕ್ಯಾ ಭರಣಃ ॥ ತಸ್ಯಾತ್ಮಜ ಶ್ಯತ್ರುವಿಳಾಸಿನೀನಾಂ ವೈಧ ವ್ಯದೀಕ್ಷಾ ಗುರುರಾಹವೋ

10 ತ್ಯಃ ಸಂಶಾಸ್ತಿಗಾ ಮಾಹವಮಲ್ಲದೇವೋನಿಷ್ಕಂಟಕಾ ಮಪ್ರತಿ ವೀರಶಬ್ದಃ । ಯಸ್ಯಪ್ರತಾಪ ದಹನಾನಳ ವಿಸ್ಪುಲಿಂಗೈ ರ್ನ್ನಿರ್ಮ್ಮೂಳಿತಾಶ್ಯತ್ರು ಮಹೀರು

11 ಹಾಘಾಃ ಅದ್ಯಾಪಿ ರೋಢುಮವನೌನಹಿತೇಕ್ಷಮನ್ತೇ ಭೂಕಂಟಕೋದ್ಧರಣ ಯತ್ನಪರಾಯಣಸ್ಯ ಯಃ ಕೊಂಕಣಾ ನ್ಭಣ್ಡಿ

12 ತಮಾನದಪ್ರಾನಕಾರ್ಷೀದ ಕ್ಷತಸತ್ಯವಾದಃ ಸಂತ್ಯಾಜಿತಾನಿಂದಿತ ರಾಜಚಿಹ್ನಾನ್ಭೂತಾನ್ವತಾನಲ್ಪವ ಸೂಂಧ್ಭು ಥಂಯುಃ

13 ಧಾರಾಪಿಯೇನೋದ್ಧತ ವಿಕ್ರಮೇಣ ಸಂಧರ್ಷಿತಾಪೂರ್ವ್ವ ಮಹೀಪತೀನಾಂ ಆಧರ್ಷಣೀಯಾ ಬಲಗೊಂಕ ಮುಖ್ಯ ಪ್ರಚಣ್ಡನಾಮಾ

14 ನ್ತ ಪುರಸ್ಸರೇಣ . ಲಂಕಾನಾಥ ಸಮಾನ ಚೋಳನೃಪತಿಂ ಯಸ್ಸಂಯತಿ ಪ್ರಾವೃತಂ ನಾಗಾನಾಂದಶಭಿಶ್ಯತೈರಧಿ ಬರೈಸ್ಸನ್ನಾಹಿ

15 ಭಿಸ್ಸತ್ವರೈಃ. ಏಕೋರಾಘವ ವಜ್ಜಘಾನ ನಿಶಿತೈರ್ಬ್ಬಾಣೈರನಾ ಯಾಸತೋ ಭೂದೇವೋಮಹಿತಾಯಸನ್ನುತಿ ಪದಂಚಾಳು

16 ಕ್ಯರಾಮೋಬಲೀ ಶ್ರೀಮಾನಾಹವಮಲ್ಲೋ ವಿದ್ಯಾಶೌರ್ಯ್ಯಾ ನ್ವಿತೋಧರಾಂ ಶಾಸ್ತಿಧರ್ಮ್ಮಾರ್ತ್ಥಮಾನ ಹೇತುವ್ಯಾ ಪಾರೈಕವ್ರತಶ್ಚ

17 ರಾಯೈಕಃ ॥ ತಸ್ಮಿನ್ನರ ಪತೌಮಹೀಂಶಾಸತಿ ವರ್ಣ್ಣ ಸಂಕರೋವ್ಯುತ್ಪನ್ನ ಕಾಯಸ್ತೇಭ್ಯೋನ್ಯತ್ರದುರ್ಲ್ಲಕ್ಷಸ್ತಸ್ಕರ ಶಬ್ದಃ

18 ಸ್ವರೂಪವಾಚಕೋವೈಯ್ಯಾಕರಣ ಇವಾರ್ತ್ಥಬಾಧಾತ್ಸಂವೃತ್ತಃ ಉಪಸರ್ಗ್ಗಶ್ಚ ಧಾತುಪ್ರಯೋಗಾ ದನ್ಯತ್ರದು

19 ರ್ದ್ದಶ್ಯೋರ್ಗೀ ವಿಗ್ರಹಶ್ಚ ಸಮಾಸ ತದ್ಧಿತ ವ್ಯಾಖ್ಯಾನಾದ ನ್ಯತ್ರತತ್ಪರಿ ಪಾಲಿತಾಯಾಧರಾಂಗನಾಯಾ ಮುಖಜವನ ವಾಸಿದೇ

20 ಶೋರಮಣೀಯ ಸ್ತತ್ತಿಲಕ ಇವ ಮಹಾತಟಾಕ ಗ್ರಾಮೋ ರಾಜತೇ ॥ ಯತ್ರ ದ್ವಿಜಾಶ್ಯಮದಮಾದಿ ಗುಣೈರು ಪೇತಾ ಸ್ವಾಧ್ಯಾಯ

21 ಯಜ್ಞ ಜಪ ಹೋಮ ಸಮಾಧಿನಿಷ್ಠಾಃ ಅಧ್ಯಾಪನಾಧ್ಯಯನ ಯಾಜನದಾನ ಮುಖ್ಯೈಸ್ತ್ರ ಷ್ಟಟ್ಕರ್ಮಭಿನ್ನಿಜಗೃಹೇಷು ಸದಾ ರ ಮನ್ತೇ ॥

22 ಯತ್ರತ್ಯ ಪಂಡಿತ ಜನೋ ವಿದುಷಃ ಪೃಥಿವ್ಯಾಂ ವಾದೇ ವಿಜಿತ್ಯ ವಿಜಯಂ ನಿಜಮಾತನೋತಿ ವ್ಯಾಖ್ಯಾನ ಚಿಂತನ ವಿಚಾರಣ

23 ವಾದ ಶಿಕ್ಷಾ ವ್ಯಾಪಾರ ವರ್ಗ್ಗ ಚತುರಃ ಪೃಥಿವೀ ಪ್ರದೀಪಃ ॥ ಯತ್ರ ತ್ಯಾಧ್ಯೇತಾ ರೋ ಗ್ರಸ್ತ ನಿರಸ್ತಾದ್ಯು ಚ್ಚಾರಣ ದೋಷವಚ್ಛ್ಯತಂ

24 ಸ್ವರವರ್ಣ್ಣಪದ ಕ್ರಮಸಂಹಿತಾ ಯಥಾ ಲಕ್ಷಣ ಮಧೀಯಾನಾಃ ನಿಜೋತ್ಕರ್ಷಮಪೇಕ್ಷಮಾಣಾ ಸ್ಸಹಸ್ರಂ ವಿಂಶ ತಿಂಚ

25 ತ್ವಾರಿಂಶತಮಶೀತಿಂಶತಂ ವಿಂಶತ್ಯುತ್ತರಂಚ ವಾರಾನ್ ಸದಸ್ಯಧೀಯತೇ ಯತ್ರ ಕಲ್ಪ ಸೂತ್ರ ಶ್ರಾವಣಶ್ಚಾತ್ರಾ ಸ್ಯಯಂ ಪರಿಕ

26 ಲ್ಪತೈಷ್ಟಿಕ ಪಾಶುಕಸೋಮಿಕ ವೇದಿಕಾಃ ಸ್ವಪರಿಕಲ್ಪಿತಾಹವನೀಯಾದ್ಯಗ್ನಯಃ ಸ್ರೂಪ್ರೈೇಕ್ಷಿತ ಪತ್ನೀಶಾಲಾ ಸಂದೋಹ (ಹ) ವಿದ್ವಾರ್ಗ

27 ನಚಾತ್ವಾಲ ಶಾಮಿತ್ರ ಮಾರ್ಜ್ಜಾಲೀಯಾಗ್ನಿಧ್ರ್ಯಧಿಷ್ಣ್ಯ ಸ್ತಾರ ಪ್ರದೇಶಾಸ್ತತ್ತತ್ಕೃತು ಪ್ರಯೋಗಂ ಸದಾಭ್ಯಸ್ಯಂ ತ್ಯೇವಮಾದಿಗು

28 ಣಾಲಂಕಾರಾಯಾ ಶೇಷಗ್ರಾಮ ಮಹಾಜನಾಯ ಪಾದಪೂಜಾಂ ದತ್ವಾ ಶಕ ನೃಪಾತೀತ ಸಂವತ್ಸರೇಷು ನವಶತೇ ಷ್ವೇ ಕೋನಾಶೀತ್ಯಧಿಕೇಷು

29 ವಿಳಂಬಿ ಸಂವತ್ಸರ ವೈಶಾಖ ಶುದ್ಧ ತೃತೀಯಾಯಾ ಮಾದಿತ್ಯವಾರೇ ಕುಡುವಣ್ಣಿಯಾಂಗೀರಸ ಗೋತ್ರ ಶ್ರೀಧರೋ ಪಾಧ್ಯಾಯ ಸೂನು

30 ಪ್ರಭು ಮಹಾದೇವಯ್ಯ ಅನ್ತರ್ವ್ವೇದಿ ಆವಣಗ್ರಾಮ ಸಮುದ್ಭೂತಾ ತ್ರೇಯ ಗೋತ್ರಾ ಅಡುದ್ವಿವೇದಿಸೂನು ಮಾರ್ಗ್ಗ ನಾಯಕಹೊ

31 ಲಗೆ ಜೆಗ್ರಾಮವಶಿಷ್ಠ ಗೋತ್ರ ಗೋವರ್ದ್ಧನನಾಗದೇವ ಸೂನು ಗೊಹಳಯ್ಯ ಕುಂಟನ ಕೆಚೆಯೂರಟ್ಟ ಹರಪೊಲೆ

32 ಯಮ್ಮನ ಮಗ ಕಲಿಯಣ ಸೆಟ್ಟಿ ಸಿಂಗಣಸೆಟ್ಟಿ ಚಿಟ್ಟಬೆಯ ಚಿಟ್ಟಯ್ಯಂ ನಾಕಸೆಟ್ಟಿಯ ಮಾಳಯ್ಯಂ ಮಾಳಕ್ಕನ ಬಸ ವಸೆ

33 ಟ್ಟಿ ಅರ್ಜ್ಜುನಯ್ಯನ ಸೋವಯ್ಯ ಬಾಗುಳಿಯ ಮುದ್ದಯ್ಯನ ಬೇಳಯ್ಯ ಅತ್ತಲೂರ ಸಂಗಪಯ್ಯನ ಚಿ

34 ಕ್ಕ ಬಾಯಿಸೆಟ್ಟಿ ಕೇತಿಸೆಟ್ಟಿಯ ಮಗಂ ಮಸಣಯ್ಯ ಅಂಗಡಿಯ ಸತ್ತಿಯಣಸೆಟ್ಟಿ ಇತ್ಯೇತನ್ನಾಮಾನಃ ಸರ್ವ ಶಿರಾಶಂಕು

35 ಕೃಷ್ಣ ತಟಾಕ ಕ್ಷೇತ್ರಮುನನ್ಯೋಪಾಯೋಗ್ಯ ತತ್ತಟಾಕ ಜಲಂ ಸರ್ವ ಪರಿಹಾರಂ ಮಹಾಜನಾದಾದಾಯ ತದನು ಮತ್ಯಾ ಚಂದ್ರ

36 ತಾರಮಣ್ಣುಜೇಶ್ವರಾಯ ಮುಕ್ತವನ್ತಃ ॥ ಏತದ್ಯೇ ಪರಿಪಾಲಯುನ್ತಿ ತೇಷಾಂ ದಾನಸಮಂ ಫಲಂಯೇತ್ವೇತನ್ನಾ ಶಯಂತಿ

37 ಭ್ರೂಣ ಹತ್ಯಾ ಸವೋದೋಷ ಸ್ತಥಾಚಾಹ ದೇವಸ್ವಂಬ್ರಾಹ್ಮಣಸ್ವಂಚ ಲೋಭೇನೋಪ ಹಿನಸ್ತಿಯಃ ಸಪಾಪಾತ್ಮಾ ಪರೇಲೋ

38 ಕೇಗೃದ್ಯೋ ಚ್ಛಿಷ್ಮೇನಜೀವತಿ ವಾದೀಥ ಪಂಚಾನನ ಭಟ್ಟ ವಿಷ್ಣು ಶ್ಯಾಸ್ತ್ರಾಂ ಬುಧೇಜ್ಯಾರಮಿತಸ್ಸು ವೃತ್ತಃ ಅಣ್ಣುರ

39 ಶಂಭೋಲ್ಪದ ಪದ್ಮ ಭ್ರಿಂಗಃ ತತ್ಕ್ಷೇತ್ರಲೇಖಾ ವಚನಂ ವ್ಯಧತ್ತತದ್ಗ್ರಾಮ ಜನ್ಮಾತಿಲಕಃ ಕುಲಸ್ಯ ದೇವದ್ವಿಜಾ

40 ಗ್ಯ್ರಾರ್ಚನದತ್ತಚಿತ್ತಃ ಗ್ರಾಮ ಪ್ರಯುಕ್ತ್ಯಾ ಲಿಖಿತಂ ವ್ಯಧತ್ತ ಸದಕ್ಷರಂ ಕಾಶ್ಯಪ ಮಾಧವಾಖ್ಯಃ

41 ಮಹಾ ಗ್ರಾಮ ರೊಕ್ಕೆ ಗುಣ್ಡಿಯನಾಗವರ್ಮ್ಮೀ ಜರಳಿಯರೂವಾರಿನಾಕಿಯ ಲಿಖಿತ ಮಂಗಳಂ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಬಿಸಲಹಳ್ಳಿ ಫಾರೆಸ್ಟಿನಲ್ಲಿ ಹೂಲಿಮರದ ಕೆಳಗೆ ತುಂಡಾಗಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು..

1 ಸ್ವಸ್ತಿಯಮ ನಿಯಮಸ್ವಾಧ್ಯಾಯ
2 ಧ್ಯಾನಧಾರಣ ಮೌನಾನುಷ್ಠಾನ ಜಪ
3 ಸಮಾಧಿಶೀಲಗುಣಸಂಪನ್ನರಪ್ಪಶ್ರೀ
4 ಮದನಾದಿಯಗ್ರಹಾರ ಹಿರಿಯೂರಸ್ಥಾ
5 ನಾಧಿಪತಿ ಶ್ರೀಮನ್ಮಹಾ ·· ಬೊಮ್ಮಯನಾಯಕನು
6 ನಮಶ್ಶಿವಾಯವಾಗಿ ··········
7 ಶ್ರೀಮತು ಪ್ರತಾಪ ಚ··········
8 ಕ್ರವರ್ತಿಸಿಂಘಣದೇವವರ್ಷ ೦ನೆಯಧಾತುಸಂವತ್ಸರ
9 ··········ಚಿಟ್ಟುರಲಬಿಟ್ಟುದುಕಚ್ಚವಿಯ····
10 ಳೆಯ ·················

## 75

ಅದೇ ಹೋ। ಬಸವನಂದಿಹಳ್ಳಿ ಗ್ರಾಮದ ಗುಡ್ಡದ ಬುಡದಲ್ಲಿರುವ ಕೆರೆ ಕಟ್ಟೆಗೆ ಸೇರಿಸಿರುವ ಕಲ್ಲು.

1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯ
2 ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವ
3 ಸ್ತಿ ಶ್ರೀಮತು ಯಾದವನಾರಾಯಣ ಭುಜಬಳ
4 ಪ್ರೌಢಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀರಾಮಚಂದ್ರ ರಾಯರಾ
5 ಜ್ಯೋದಯದ ೧೧ನೆಯ ಚಿತ್ರಭಾನು ಸಂವತ್ಸರ ಭಾದ್ರಪದ
6 ಸೋಮವಾರದಲು ಶ್ರೀಕೊಂಗಾಲ ಬಂಕಣ········ಮನ್ನೆಯ
7 ದೇವರ ಪರುವತ ವೊಡೆಯರಳಿಯ ಹಡೆವಳನಕೂಡೆ
8 ಕಾದಿ ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದ॥ಶ್ರೀ

## 76

ತಾಡಗುಂದ ಹೋ॥ ಚಿಕ್ಕಮಾಗಡಿಗೆ ಸೇರಿದ ಕಾನಿನಲ್ಲಿ ಹಳ್ಳದಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′–6″×2′–6″

1 ಸ್ವಸ್ತಿಶ್ರೀ ಮಾರಾರ್ಕ್ಕ ಅರಸರ್ ಬನವಸ ಮೂ
2 ವತ್ತಿರ್ಚ್ಛಾಸಿರಮನ್ಆಳೆಬನ್ದನಿಕ್ಕೆಯನಾಟ್ಟವು
3 ಣ್ಣನಾದಿಗಾವುಣ್ಣನ್ ತಮ್ಮಾಳ್ದ ನಿಱಿಯ ಎರಗನೊಳ್ಕೂಡಿ
4 ಕಾದಿ ಅಳಗರಕುಪಾಸದೊ········ರ·········
5 ·········ಸರ್ಗ್ಗಾಲಯಪೊಕ್ಕ ············ (ಕಲ್ಲು ಚಕ್ಕೆ ಯೆದ್ದುಹೋಗಿದೆ)

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ಅದೇ ಹೋಬಳಿ ಬನ್ದಣಿಕೆ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

1 ······ ರಕ್ತಾಕ್ಷಿ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೧೦ ಗು
2 ·········· ನಾಳ್ಪ್ರಭು ಬೊಂಮ್ಮ ··········
3 ಆತನಮಗ ಮಾದರ್ಸನು ತಂಮ ಸೋಮಂಣನು ಆ
4 ······ ೦ಗೆ ಮಸರೆಯಲ ಗಉಡನ ಮಕಳು ಕಾಳಬೊಂಮ
5 ಸೋಮದಾಯಾದತನದಿಂ ಕಂನವನಿಕ್ಕಿ ಯಿಱಿಯೆ
6 ತಮ್ಮ ಮಕ್ಕಳು ಹೆಂಡಿರಕೂಡಿ ಹುಯ್ಯಲನೆಬ್ಬಿಸಿ ······
7 ······ ಕೊಂದು ತಾನುಂ ಶಿವಪಾದದೊಳ್ಕೈಕ್ಯನಾದಂ ······

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ಆನವಟ್ಟಿ ಹೋ। ಗುಮ್ಮನಹಾಳು ಹಳೇಗ್ರಾಮದ ಪಾಳುದೇವಾಲಯದ ಹಿಂದೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

(ಮೇಲುಭಾಗ ಹೋಗಿದೆ) (ಎಡಭಾಗ ಸ್ವಲ್ಪ ಚಕ್ಕೆಯೆದ್ದುಹೋಗಿದೆ)

1 ಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮ ಭಟ್ಟಾರ
2 ಕ್ಯಾಭರಣ ಶ್ರೀಮದ್ಭುರೋಕ ಮಲ್ಲದೇವರ ವಿಜಯರಾ
3 ಪ್ರವರ್ದ್ಧಮಾನ ಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂ ಸಲುತ್ತುಂ ಕಲ್ಯಾಣದ
4 ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗಯ್ಯುತ್ತುಮಿರೆ
5 ದತೀರದ ಕರಶಾಣಿಯೆನಲು ತಾನಾಸೀಲತೆಯಿಮೆಸೆವ
6 ತಿಪ। ಆತನನ್ವಯಾಗಮ ಪ್ರಶಸ್ತಿ ಯೆಂತೆಂದಡೆ ಸ್ವಸ್ತಿಸಮಧಿ
7 ಗೀಸ್ವರ ಬನವಾಸಿ ಪುರವರಾಧೀಶ್ವರ ಜಯನ್ತೀ ಮಧುಕೇಶ್ವರ
8 ······ ದೇವ ಪ್ರತ್ಯಕ್ಷಾಕ್ಷ ಸಂಧವ ಚತುರಾಶೀತಿ
9 ಸುವರ್ಣ್ನಗರುಡಧ್ವಜ ಜಗದ್ವಿದಿತಾಷ್ಟಾದಶ
10 ದ್ರಶಿಖರಿ ಶಿಖರ ಸಂಸ್ಥಾಪಿತ ಸ್ಫಟಿಕ
11 ಶ್ರೀಮಯೂರವರ್ಮ್ಮ ಮಹಾಮಹೀ ಪಾಳಕ
12 ······ ವಿರಾಜಮಾನ ಮಾನೋನ್ನತರುಂ ವಿರಾಜಿತರಪ್ಪ

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ಅದೇ ಹೋ। ಹಿರೇಚವುಟಿ ಗ್ರಾಮದ ಎಲ್ಲೆಯಲ್ಲಿ ಏಮನೂರು ಪಗಮೇಶ್ವರದೇವಾಲಯದ ಬಳಿಯಣ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′–6″×4′–0″

1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ। ತ್ರೈಳೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಶ್ರೀಗಿರಿ ಶಂರವೀಂ
2 ದು ಸಲರಾತ್ಮ ವಿಚ್ಚಿಖಿಭೂಮರುತ್ಸಮುದ್ಯೋಗನುತಾಷ್ಟಮೂರ್ತ್ತಿ ಭುವನಸ್ಥಿತಿಕಾರಣನೀಶ್ವರ
3 ಜಯಸಿಂಗ ನೃಪಂಗೆ ತಾಂ ಮಸಣಸೆಟ್ಟಿಗೆ ಮಾನ್ಯದಯಾಪರಂಗೆ ಹೃದ್ರಾಗದೆ ನೇಸಬುನೆಲನುವುಳ್ಳಿನಮೀಗೆ
4 ಮನೋರಥಂಗಳ ‖ ಮಂಗಳಮಂ ಮಾಡುಗೆ ಜಯಸಿಂಗನೃಪಂಗೆ ನೆಗದ್ದೆಮ್ಮಯನೂರಾದೇವಂ ಗುಣನಿಧಿಕಾ ಮಗಾ
5 ವುಡಂಗಿಂತೀ ನೆಲನುಯಿನವುಳ್ಳಂನೆವರಂ ‖ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭಂ ಕಳಚುರ್ಯ್ಯಕುಳಮಹಾ ಭೂಷ
6 ಣ ಭುಜಬಳ ಚಕ್ರವರ್ತ್ತಿ ಮಹಾರಾಜಾಧಿರಾಜನೆನಿಸಿ । ಪರಭೂಪಾಳಕರಂ ಪಳಂಚಲೆದುದೋರ್ವ್ವಿಕ್ರಾಂತದಿಂ ತ್ಯಾಗದಿಂ
7 ನೆರದರ್ತ್ಥಿಪ್ರಕರಕ್ಕೆಮಾಡಿ ಮುದಮಂ ಕಾರುಣ್ಯದಿಂ ಕಾದು ತತ್ಸರಣಾಯಾತರನಾತ್ಮ ಸತ್ಯಗುಣದಿಂ ಮರ್ಯಾದೆಯಿಂ
8 ದಾಳ್ವನಾದರದಿಂ ಕುಂತಳಚಕ್ರವರ್ತ್ತಿ ವಿಜಯಾದಿತ್ಯಂ ಮಹೀಚಕ್ರಮಂ ‖ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ‖ನೆಗಳೆ ಜಯಂ ಪೊಗಳೆ ಜ[ಗಂ]
9 ······ಮಿಗೆ ತನ್ನಳವಳಿಯ ಬೊಮ್ಮಯ್ಯಂ ಪಾಳಿಸುವಂ ನೆಗರ್ದ್ದೀ ಬನವಸೆನಾಡಂದಿಗಿಭಂಬರ ವೈಯ್ದೆ ಕೀರ್ತ್ತಿ ಲತೆಯುಂ ಶ್ರೀಯುಂ।
10 ······ ನತನ್ನಪಾಳರು ಬೇಡೆ ಪಣಿಂಚಲೆದರ್ತ್ಥಮನರ್ತ್ಥಿಗಿತ್ತು ಸಾಮದಿನಶ್ಯಾಸೆ ದಾಜಿರಾಜಮಹಿಮಂ ಪ್ರತಿಪಾಳಿಸುವಂ ನಿರಂತ
11 ಬನವಸೆ ನಾಡನಾದವೆಕದಂಬರ ಸಂತತಿ ಸೋವಿದೇವ ನತ್ಯನುಪಮ ವಿಕ್ರಮಂನೆಗಳೆ ತಂನ ಸಮುಂನತಕೀರ್ತ್ತಿ ಧಾತ್ರಿಯೊಳು ‖
12 ಬನವಸೆ ದೇಶದೊಳು ನೆಗರ್ದ್ದನಾಗರ ಖಂಡದೊಳ್ಸಾರಮಾದುದಾ ಜನಪದದೊಳು ವಿರಾಜಿಸುವ ಕೆಯ್ವೊಲದಿಂವನದಿಂ ತಟಾಕದಿಂ
13 ······ ನರುಹಷಂಡದಿಂ ಬಳಸಿನಾಡೆಮನಂಗೊಳಿ ಪೆಮ್ಮನೂರಿಳಾಜನಜನಿತಾನುರಾಗ ವಿಧವೋದಯಮಕ್ಷತಸೌಖ್ಯ ಸಂಪದ ······
14 ಪರಹಿತ ಚರಿತಂ ಸತ್ಯಾಭರಣಂ ಧನದ ಚಾರುದತ್ತಸಮಾನಂ ನಿರವದ್ಯವೇಂಬಣ್ಣಿಧರೆಮಾಣಕಕೇತಿಸೆಟ್ಟಿಯ
15 ಜಗದೊಳು ‖ ಜಳನಿಧಿಯೊಳು ಹಿಮಧಾಮಂಕುಳಗಿರಿಯೊಳು ಸಿಂಹವೋಗೆವವೊಲೊಗೆದಂ ನಿಮ್ಮ್ನಳಕೀರ್ತ್ತಿಕೇತಿ
16 ಸೆಟ್ಟಿಗೆ ಲಲತಾಕೃತಿಯೆಮ್ಮನೂರಕಾಮಗವುಣ್ಡಂ। ಧರ್ಮ್ಮದಕಣ್ ಸತ್ಯದನಿಧಿ ಪೆರ್ಮ್ಮೆಯನೆರೆ ಭೋಗದಾಗರಂ ವಿಜಯ
17 ವರ್ಮ್ಮಂ ಕಾಮಗಾವುಂಡಂ ನಿಮ್ಮ್ನಳತರಕೀರ್ತ್ತಿವಿಕ್ರಮಾಳಂಕಾರಂ। ಶರಣಾರ್ತ್ಥಿಬ್ರಜರಕ್ಷಣಕ್ಕೆ ವಿನಯಕ್ಕಾಪ್ಪಿನಂಗೆ ಕೂಪ್ಪಿನಂಗೆ

18 ದೇವದ್ವಿಜರಾಜಪೂಜೆಗಸಕ್ಯನ್ನೋಟಕ್ಕೆ ಕೂಟಕ್ಕೆ ದುರ್ಧರವೀತೌಘಜಯಕ್ಕೆ ಪೋಲಿಪೊಡೆ..........

19 ............ತದನನ್ತರಮಾ ಮಹಾಪುರುಷಂ ಕಾಮಗಾವುಂಡಂ ಶ್ರೀರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಜೀರ್ಣ್ನೋ-
ದ್ಧಾರಕ್ಕಂ ನಿತ್ಯಪೂಜೆಗಂ ನಿತ್ಯನಿವೇದ್ಯಕ್ಕಂ

20 ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ ಚಕ್ರವರ್ತ್ತಿ ಜಗದೇಕಮಲ್ಲದೇವ ವರ್ಷದ ಸಾಸಿರದೆಪ್ಪತ್ತನೆಯ ಪ್ರಭವ ಸಂವತ್ಸರದ ಪೌಷ್ಯಮಾಸದ
ಮಾವಾಸೆಉ

21 ತ್ತರಾಯಣ ಸಂಕ್ರಮಣ ವ್ಯತೀಪಾತ ಸೋಮವಾರದಂದು ಬಲಕೆಜೆಯ ಮೊದಲೇರಿಯ ಕೆಳಗೆ ಸಾಯಿರಮರದ

22 ಅಡಕೆಯತೋಟದ ಸಹಿತ ನೆಲನಂ ಧಾರಾಪೂರ್ವಕದಿನಿತ್ತನುದಾರತೆಯಿಂ

ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

## 80

### ಅದೇ ಏಮನೂರು ಪರಮೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3′—6″×2′—9″

1 ಓಂ ನಮಃ ಶಿವಾಯ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಕಳಚುರ್ಯ್ಯ
2 ಭುಜ ಬಳ ಚಕ್ರವರ್ತ್ತಿ ರಾಯ ಮುರಾರಿ ಸೋ
3 ವಿದೇವ ವರ್ಷದ ೧೮ನೆಯ ದುಂದುಭಿ ಸಂವತ್ಸರ
4 ಆಶ್ವೀಜ ಬಹುಳ ೧೩ ಆದಿವಾರ ದಂದು
5 ಎಂಣೆಗೇರಿಯ ಹರುವ ಬವ್ಮಿ
6 ಸೆಟ್ಟಿಯ ಮಗಂ ಸೋವಿಸೆಟ್ಟಿ ಯಾವೂರ
7 ತುರು ಹುಯಿಲೊಳು ಕಾದಿಪಲರಂ ಕೊಂದು
8 ಸತ್ತು ಸುರಗಣಿಕೆಯರೊಳ್ಕೂಡಿದಂ ಆತ
9 ನ ತಮ್ಮಂ......ಕಲ್ಲ ನಿಲಿಸಿದಂ ಮಂಗಳಮಹಾಶ್ರೀ

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### ಅದೇ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ವೀರಗಲ್ಲು.

1 ಓಂ ನಮಃ ಶಿವಾಭ್ಯಾಂ ಸಾನು ಚರಾಭ್ಯಾಂ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ। ತ್ರೈಲೋ
2 ಕ್ಯ ನಗರಾ ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ॥ ಶ್ರೀಮತ್ಕಳಚುರ್ಯ ನಿಜಭುಜಬಳ ತ್ರಿಭುವನ ಮಲ್ಲ
3 ದೇವವರ್ಷದ ೧೧ನೆಯ ವ್ಯಯಸಂವತ್ಸರದ ಚೈತ್ರ ಬ ಆದಿವಾರದಂದು ಗಿಣ್ಣಲಗುಂಡಿಯ
4 ಕೋಟೆಯುಂ ಗುತ್ತಿಮಂಡಳಿಕ ಬಮ್ಮರಸನುಂ ವೀರರಸನುಂ ಮುತ್ತಿಕಾದಿದಲ್ಲಿ ಹೊಯ್ಸಣ ಮಂಡ
5 ಳಿಕ ಬಲ್ಪಂಗೆ ಹೋಗದಿರಲು ಪಾಯದಿಂ ಹೊಱವಣ್ಣಿಸಿದ ಸಮಯದೊಳು । ಶಂಭವೇ ನಮಃ
6 ಪರಹಿತ ಚರಿತಂ ಚಲತ ಪರೋಪಕಾರಾರ್ತ್ಥ ಮೀಶ್ವರ ಪದಾಂಬುರುಹೈಕ ಭೃಂಗನೆನ
7 ಲಾದ್ದೊರೆಯಾದಕ್ಕೀರ್ತ್ತಿತ ಮಲ್ಲಸೆಟ್ಟಿಯ ಗುಣದೊಳ್ । ಚಂಪಕ । ಕರಿಘಟೆಯನುತ್ತುರಂಗಚಯಮಂ
8 ನರಸದ್ಭಟಕೋಟಿ ಯೂಥಮಂ ಸುರಪತಿ ಹವ್ಯವಾಹನ ಕುಬೇರ ನರವಾಹನವೆನ್ದು ವೈರಿಸಂಗರ ನೆ
9 ವದಿಂದ ದೇವಚಯಮಂ ಕರೆ ದೀವನೆನಲ್ಕೆ ಬಣ್ಣಿ
10 ಸಲ್ಪರಿಣತೆ ವಿದ್ದನಾವನವನೀತಳದೊಳ್ಕಲ ಕೇತ ಮಲ್ಲಸೆಟ್ಟಿಯ....................

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### ಅದೇ ಗ್ರಾಮದಲ್ಲಿರುವ ಸೋಮಣ್ಣನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ

### (2 ಹಲಗೆ ಉಂಗರವಿಲ್ಲ.)

1ನೆಯ ಹಲಗೆ ಮುಂಭಾಗ.

1 ನಿರ್ವಿಘ್ನಮಸ್ತು ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ
2 ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ
3 ಮೂಲಸ್ತಂಭಾಯ ಶಂಬವೆ ॥ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾ
4 ಭ್ಯುದಯಾ ನೃಪ ಶಾಲವಾಹನಶಕ ವರು
5 ಷ ೧೭೯೦ನೆಯ ಪ್ರವರ್ತಮಾನ ಸರವ
6 ಧಾರಿನಾಮ ಸಂ॥ ರದ ಮಾಗ ಶು॥ ೭ ಯ
7 ಲು ಶ್ರೀಮತ್ತುರು॥ ನಂದಿನಾಥ ಪುರದ
8 ಗೌಡರು ಬಸವಲಿಂಗಪ್ಪನವರು ಚಲು
9 ಟಿ ಗ್ರಾಮದಲು ಯಿಹ ಹ್ಸೊವಕ್ಕಲು
10 ಸೋಮಪ್ಪನವರಾ ಅಧಿದೇವತೆ ಯಾದ
11 ಪರಸಿವಮೂರ್ತ್ತಿ ಸದ್ಧರ್ಮಸ್ವರೂಪ
12 ನಾದ ಶ್ರೀಕೊಟ್ಟೂರ ಬಸವೇಶ್ವರನ ಗ
13 ದಿಗೆ ದೀಪಾರಾಧನೆ ಬಗ್ಯೆ ಬರ್ಸಿಕೊಟ್ಟ
14 ಭೂದಾನ ಪಟ್ಟೆಕ್ರಮ ವೆಂತೆಂದರೆ ನಂ
15 ಮ ಗೌಡುಂಮ್ಮಳಿ ಸ್ವಾಸ್ತಿ ಭೂಮಿಯಲ್ಲು
16 ಗಂದರಗಾನಿ ಗದೆ ಬ| ೧ ದರವಳಗೆ ಯಿ
17 ಮ್ಮಾನದ ಗದೆ ಯಿದಕ್ಕೆ ಸಲುವ ಮನೆ ದ
18 ಳ ಹಿತ್ತಲು ತಿಪ್ಪೆಗುಂಡೆ ಹಕ್ಕಲು ಸಹ
19 ವಾಗಿ ಸಿಲಾಸ್ಥಾಪನೆ ಮಾಡಿಸಿಕೊಟ್ಟು ಯಿಧೇವೆ
20 ಯಿ ಭೂಮಿಯಲು ಯಿದಂಥ ನಿಧಿನಿಕ್ಷೇ
21 ಪ ಯೇನುಂಟಾದ್ದಂನ್ನು ಅನುಭವಿಸಿಕೊಂಡು
22 ಬಾಹದೆಂದು ನಂಮ್ಮ ಪುತ್ರ ಮಿತ್ರ ಜ್ಞಾತಿ
23 ಬಾಂಧವರು ಯಿವಾದಿಗುರು ಸಹೋದರ
24 ರು ಮುಂತಾದವರ ಅನುಮತಿಯಿಂ
25 ದ ಬರಸಿಕೊಟ ಭೂದಾನ ಪಟ ನಿಮಗೆ
26 ಜಲಸ್ಥಾಪನೆ ಮಾಡ್ಸಿ ಇದೇವೆ ನಿಮ್ಮ ಸಂ
27 ತಾನಪಾರಂಪರ್ಯೆಯಾಗಿ ಆ ಚಂದ್ರಾ
28 ರ್ಕ ಸ್ಥಾಯಿಗಳಾಗಿ ಅನುಭವಿ
29 ಸಿ ಕೊಂಡು ಬಹದಂ
30 ದು ಬರ್ಸಿ

(ಇದೇ ಹಲಗೆಯ ಹಿಂಭಾಗದಲ್ಲಿ ಬೇರೆ ಶಾಸನ ಬರೆದಿರುತ್ತದೆ.)

(2ನೆಯ ಹಲಗೆ ಮುಂಭಾಗ.)

31 ಕೊಟಭೂದಾನ ಪಟಯಿದಕ್ಕೆ ಯಿವ
32 ರುಶದಾರಭ್ಯಾ ಆರರ ಆಳವಿಲು ಗು ॥೨॥
33 ವಿರೋಧಿ ಸಂ। ರಕ್ಕೆರ್ ೧ । ಯಿ ಪ್ರಮಾಣದ
34 ಲು ಚಡ ಅಳತಿಲ ಅರುವರುಷ ದೊಡ
35 ಅಂತು ಅಳತೆ ತುಂಬಿದ ವ್ಯೈಚೆರು ।ರ
36 ವಿಗೆ ಗ ॥ ಮೂರು ಹೊಂನ ತೆತ್ತುಕೊಂಡು
37 ಬರುವುದು ಯೆಂದು ಬರಸಿಕೊಟ ಭೂ
38 ದಾನ ಪಟ ೧ ಶ್ಲೋಕ ಸ್ವದತ್ತಾದ್ವಿ
39 ಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲ
40 ನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವ
41 ದತ್ತಂ ನಿಸ್ಪಲಂ ಭವೇತ್ತು
42 ಯಿದಕ್ಕೆ ಸಾಕ್ಷಿ
43 ತೋರಿ ಕೆಂಚಣ್ಣನಸಾಕ್ಷಿ
44 ಮೆಣಸಿನ ಹಾಳ ಸಿಂಗಯನಸಾಕ್ಷಿ
45 ಬೈರನಹಳ್ಳಿ ಗಿರಿಯಪ್ಪನ ಸಾಕ್ಷಿ
46 ಕಂಮಾರ ವೀರಣ್ಣನ ಸಾಕ್ಷಿ
47 ಯಿಂತಿವರ ಸನ್ಮತದಿಂದ ಬರದಾ
48 ತ ಶಾನಭೋಗರ ಮುತ್ತಲ್ಲಿಕ ನ
49 ರ ಸಪ್ಪನ ಸ್ವದಸ್ತೊರ ಬರಹ
50 ಬಸವಲಿಂಗಯ ದೇವರ ಸ್ವಹಸ್ತ ದಿ
51 ಂದಾ ಬರಕೊಟ್ಟ ಭೂದಾನವಪಿತ

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ಅದೇ ಹಿರೇ ಚವುಟಿ ಸೋಮಣ್ಣನಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನದ ೧ನೆಯ ಪತ್ರದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವ ಮತ್ತೊಂದು ಶಾಸನ.

1 ರಾ । ಕೊಟ್ಟೂರ ಬಸವೇಸ್ವರ ದೇವರಿಗೆ
2 ದೀಪಾರಾಧನೆಗೆ ಕೊಟ್ಟುದು ಯಿ ದೇವರ
3 ಪುತ್ರ ಸಂತಾನರಾದ ಚಿ । ಸೋಮಪ್ಪನ ವ
4 ರಿಗೆ ಕೈಯಲ್ಲು ಸರ್ವಧಾರಿ ನಾಮ
5 ಸಂ ॥ ರದ ಮಾಗ ಬ ೧೩ ಗುರುವಾರ
6 ದಲ್ಲು ರಾ। ನಾಡಿಗರು ಕಾಳಪ್ಪನ ವ
7 ರು ರಾ । ದೇಶಾಯಿಭಿಷ್ಟಪ್ಪನ ವ
8 ರು ಪುರದ ಗೌಡರು ಬಸವಲಿಂ
9 ಗಯ್ಯನವರು ನಾ ಉನಂಮ ಉಂ
10 ಬಳಿ ಭೂಮಿವೊಳಗೆ ಗಂದ ಕೊನಿ
11 ಹೊಲ ಹಕ್ಕಲ್ಲು ಮನಿಗೆ ಸಹ ನಾ ಉ
12 ಯಲ್ಲವರು ಕುಶಲದಿಂದಸ್ತಿರಸ್ತಾ
13 ಮಾಡಿ ಕಲ್ಲನಡಿಸಿ ಕೊಟ್ಟಿಥೇವೆ ಮೇ
14 ಲಾಗಿ ಯಿ ಭೂಮಿಗೆ ಜೋಡಿ ಗಂ ॥೨॥೦
15 ಪ್ರಮಾಣದಲ್ಲು ಉರಂತತಕ್ಕೆ ಅಳ
16 ವಿ ೬ ಪ್ರಮಾಣದಲ್ಲು ಮಾಡಿದಲ್ಲು ಯಿ ಹೊ
17 ಲಕ್ಕೆ ಅಳವಿತುಂಬ ತನಕ ಗಂ ॥೨॥೦
18 ಪ್ರಮಾಣದಲ್ಲು ಮುಂದೆ ಪಟ್ಟ ಪಳಿಗೆಯೇ
19 ನು ಯಿಲ್ಲವೆಂದು ಬರಕೊಟ್ಟದು ಬಲ್ಲಗಿ
20 ಮುಂದೆ ಅಳವಿ ತುಂಬಿದ ಹಿಡೆಮುಂದೆ
21 ಜೋಡಿ ಗ॥ ೨ ॥ ಪಟ್ಟಿಗಂ ॥೨॥೦ ಅಂ
22 ತು ಗ ೧ ॥ ೦

(೨ನೆಯ ಪತ್ರದ ಹಿಂಭಾಗ)

23 ಅಕ್ಷರದಲ್ಲು ಮೂರು ಹೊಂನನುಯಿ
24 ಪ್ರಮಾಣದಲ್ಲು ಮುಂದೆ ಯಾವುದು
25 ಯೇನಯಿಲ್ಲ ವೆಂದು ಯಿ ಪ್ರಮಾಣ
26 ಮುಂದೆ ತೆತ್ತುಕೊಂಡು ಸುಖದಲ್ಲಿ ಬದ
27 ಕಮಾಡಿಕೊಂಡು ಯಿಹೊದೆಂದು
28 ಬರಕೊಟ್ಟ ಕ್ಕಲ್ಲ ಕಗದಲು ಯಿದಕೆ
29 ಸಾಕ್ಷಿ ತೊರಿ ಕೆಂಚಂಣನ ಸಾಕ್ಷಿ ಚಿತ್ತನ
30 ಹಳಗಿ ಗಿರಿಯಂಣನ ಸಾ
31 ಕ್ಷಿ ೧ ಮೆಣಸಿನಹಾಳ ನಿಂಗ
32 ಣನ ಸಾಕ್ಷಿ ೧ ಕಮ್ಮರ ವೀರಂಣ
33 ನ ಸಾಕ್ಷಿ ೧ ಯಿಂತಿವರ ಸನ್ಮ
34 ತದಿಂದ ಬರದಾತ ಸೊನ ಕಲ್ಲ
35 ವರಸಿವಯುನ ಸುಹಸ್ತ ಬರ
36 ಹಉ ಬಸವಲಿಂಗದೇವರು ವ
37 ಪಿತ್ತ ॥

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ಅದೇ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ಬಲಭಾಗ ಹಿತ್ತಲಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3′—6″×1′—6″

1 ಕರಸಂವತ್ಸರ ಜ್ಯೇಷ್ಟ ಬ
2 ಹು ೧ ಆದಿವಾರದಲೂ ಕಂ
3 ದಳಿಯ ಹೊಂಗಗೌಡನಾಬಿಡಿ
4 ದೇಸಿಗಾವುಂಡನ ಆಳು ಯು
5 ದ್ಧದಲು ಶಿವರೋಕಕೆ ಸಂದ
6 ........ ವೀರ ಬಾಂಧವ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ತೋಟದಲ್ಲಿ ಮದಾರ್‌ಸಾಬರ ಮನೆಯ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′—6″×1′—3″

1 ಶ್ರೀ ಶಿವಯನಮ ನಮಸತುಂ
2 ಗ ಶಿರ ಚುಂಬಿ ಚಂದ್ರಚಾಮರ
3 ಚಾರವೇತ್ರಯಿಲೋಕ್ಯ ನಗರಾ ರಂಭಾ
4 ಮೂಲಸ್ತಂಬಾ ಯ ಸ್ವಯಂಭುವೇ ಶು
5 ಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಸಲವಾ
6 ಹನ ಶಖ ವರುಷ ೧೬೪೬ ನೆ ಕ್ರೋಧಿ
7 ಶ್ರಾವಣ ಬಹುಳ ಪಂಚಮಿ ಸೋಮ··
8 ದಂದುಗುತ್ತಳದ ಮಾಣಿಕಕಾಳಗ

9 ಉಡರಾ ಲಿಂಗಪ ಗೌಡರು ಸಮರ್ಪಿ
10 ಸಿದ ಉಂಬಳಿಂ ॥ ☰ ಹೊಲನು ಮ
11 ದಪಗಉಡರು ಊಳಿಗದ ನಮು
12 ······ಕೆಂಚಪಗೆ ದಯ
13 ಪಾಲಿಸಿದ್ರು··········

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿರುವ ಸೋಮಣ್ಣನ ಹಿತ್ತಲಿನಲ್ಲಿ ಹುಣಸೇಮರದ ಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′—0″×2′—6″

1 ನಮೋವೀತರಾಗಾಯ । ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರ ಸ್ಯಾದ್ವಾದಾ ಮೋಘಲಾಂ
2 ಛನಂಜೀಯಾತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ । ಸಾಗರ ವಾರಿವೇಷ್ಟಿತ ಸಮಸ್ತ
3 ಧರಾರಮಣೀಘನಸ್ತನಾಭೋಗವಿದೆಂಬಿನಂ ವಿದಿತ ವಿಸ್ತೃತ ಸಾರತರಾ ಗ್ರಹಾರದಿಂ
4 ನಾಗರಖಂಡ ಪತ್ರ ಪರಿವೇಷ್ಟನದಿಂ ಜನನೇತ್ರ ಪುತ್ರಿಕಾ ರಾಗ ಮನಿತ್ತು ಮಾಣ್ದುದೆಮನಸ್ಸು
5 ಖದಂಬನವಾಸಿಮಂಡಳಂ । ನಾಗರಖಂಡಂ ಬನವಾಸೆ ಗಾಗಿಕ್ಕರ್ಮ್ಮಂ ಭೂಷಣಂ ಬೊಲು
6 · ····· ಗಿರೆ ····· ಬಾಗಿವೆುಜೆಗುಂ ನಾಗಲತಾ ಪೂಗವನದಿ ನೆಸೆವ ತವೆಸೊಂ
7 ······· ನಾಗರ ಖಂಡ ····· ಸಾಗರಮಾಗೆ ತೋರ್ಪ್ಪ
8 ······· ಸುಖಕಿಂಬಾಗಿ····· ಗೆವೆುಜೆವುದೀ ··········ನನುಜನಾ ಸೇಣಿಸೆಟ್ಟಿ
9 ·······ಬಸದಿಯು ಮಾಡಿಸಿದರು ಯಿಂತಣ್ಣ ತಮ್ಮಂದಿರಿಬ್ಬರು ಶಾಂತಿ ಜಿನೇಸ್ವರ
10 ಬಸದಿಯಂ ಮಾಡಿಸಿ ಸಂತೋಷದಿಂ ·······ಸಂತಸದಿಂ ಪಡೆದರ್ದ್ದರಾ ಚಂದ್ರ ····· ಗುಣವಾರ್ಧಿಯ ····· ಪಡೆದು ಬಾಳುತ್ತಿರೆ ಪಲಕಾಲಂ ಪುರುಷನಿಧಿನಾಗ
11 ಸೆಟ್ಟಿ ತಂನಸು ಪೆಂಪಿಂದೆಸೆವಳ್ಗರಸಿ ಯಕ್ಕನು ಮತಮತಂ·····ಪಡೆದು ಸುಖದಿಂ ಬಾಳ್ವುದು । ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾ ಮಂಡಲೇಶ್ವರ ಅರಿರಾಯ
12 ವಿಭಾಡ ಅಗಳಿ ······· ಭಾಷೆಗೆ ತಪ್ಪುವರಾಯರ ಗಂಡಚತುಸ್ಸಮು
13 ದ್ರಾಧಿ ಪತಿ ಶ್ರೀವೀರಬುಕ್ಕರಾಯ ಮಹಾರಾಯರು ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತುಮಿ ······· ವಿ
14 ರೋಧಿ ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಶುದ್ಧ ತದಿಗೆ ······· ಪರದೇವರ ನಿ
15 ······· ಚಂದ್ರ ಗುಡ್ಡಿಗಳು ಮಪ್ಪ·······ಶಾಂತಿನಾ
16 ಥದೇವರ ಅಮೃತ ಪಡಿ ನಂದಾದೀಪ ··········
17 ಕೆಜೆಯ ಕೆಳಗೆ ಗದ್ದೆ ಖ—ಳ ········ ಈ ಧರ್ಮ್ಮಮಂ ಪ್ರತಿಪಾಲಿಸು
18 ·····································
19 ವಾರಣಾಸಿ ಕುರು ಕ್ಷೇತ್ರ ··················
20 ··············· ಕವಿಲೆಯ ····················
21 ·············ಪಾತಕನಕ್ಕು····· ಶ್ರೀ ಶಾಂತಿನಾಥ·····

## 87

ಅದೇ ಗ್ರಾಮದ ಹಳೇವೂರು ನಿವೇಶನದಲ್ಲಿ ದ್ಯಾಮವ್ವನ ಗುಡಿ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′—0″ · 2′—9″

1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯ
2 ನಗರಾ ರಂಭಾ ಮೂಲಸ್ತಂಭಾಯ ಶ್ವಯಂಭುವೇ [ಶಂಭವೇ] ಸ್ವಸ್ತಿ ಶ್ರೀ
3 ಸಾಲವಾಹನ ಶಕ ವರುಷ ೧೬೩೪ನೆಯ ದುರ್ಮುಖಿ ಸಂ
4 ವತ್ಸರ ಅಸ್ವೀಜ ಸು ೧ ಲ್ಲು ಶ್ರೀಮತು ದೇಸಾಯಿಗುತ್ತಳ
5 ದಹನುಮಂತ ಗೌಡರು ಸುಖದಿಂದ ರಾಜ್ಯವ
6 ನಾಳುತ್ತಿರಲು ೧೬೩೭ನೆಯ ತಾರಣ ಸಂ॥ ಚೈತ್ರ ಬ
7 ೫ ಲು ಬರಸಿದ ನಿರೂಪ । ಹುರಳಿ ಪಟ್ಟಣದ ಸೀಮೆವ
8 ಳಗಣ ಹಿರಿಯ ಚವುಟಿಯ ಚೆಂನ ಬಸವ ಗೌಡರ ಮಗ
9 ವೀರಪ ಗೌಡರಿಗೆ ಕುದುರೆ ದಾಣಿತರುವ ಭೂಮಿವಳಗೆ ಪಾಲಿಸಿ ಕೊಂಡದ್ದು ಗ ೩
10 ವರಹ ಯಿದಕ್ಕೆ ಸ್ಥಳ ······· ಮೇಲಣ ಹೊಲ ॥ ೦೨ ·······
·····························

## 88

ಅದೇ ಗ್ರಾಮದೊಳಗೆ ಹನುಮಂತ ದೇವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟ ಮಾಸ್ತೀ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′—0″×1′—3″

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾ ಮಂಡಲೇ
2 ಸ್ವರ ರಾಜಾಧಿ ರಾಜ ರಾಜ ಪರಮೇ
3 ಸ್ವರ ಹರಿಹರ ರಾಯನ ರಾಜ್ಯೋದಯ
4 ದ ಶಕ ೧೩೩೧ನೆಯ ಕ್ಷಯ ಸಂವ

5 ತ್ಸರದ ವೈಸಾಕ ಸು ೮ ಸೋ ಶ್ರೀಮತು
6 ಶ್ರೀವಡ್ಡವ್ಯವಹಾರಿಬಮ್ಮಿ ಸೆಟ್ಟಿಯ ಮ
7 ಗ ಪೋಚಿ ದೇವನು ಕೇತಮಲ್ಲ
8 ಕುಂತಳ ದೇಶದ ಗಲುಡಿ ನಾಡ ತವುಟಿ
9 ಯ ಮೇಲೆ ಬಂದು ಹೆಂಡಿರುಡೆ
10 ............. ವಾಗಕಾದಿಸತ್ತೊಡೆ ಆತನ ಸತಿ
11 ......... ಮಹಾಸತಿಯಾದಳು
12 ಶ್ರೀಮತು ಬಮ್ಮ ಗೌಡನ ಮಗ
13 ಮಾದ .... ಗ ಉಡಮಾಡಿಸಿದ
14 ಮದವಳಿಗೆ ಕಲು ನೆಡಿಸಿದು ಮಂಗಳ
15 ಮಹಾಶ್ರೀ ಶ್ರೀ

ವಿಜಯ

## 89

ಅದೇ ಚಿಕ್ಕಚವುಟಿ ಗ್ರಾಮಕ್ಕೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಗೌಡರಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′—6″×1′—3″

1 ವಿರೋಧಿಕೃತು ಸಂ ವೈಶಾ
2 ಕ ಬ ೧ ಶ್ರೀಮತು ಚ್ಕಿ ಚವು
3 ಟಿಗ ಉಡ ಬಸಪ್ಪಗೆ ದೇಶಾಯಿ
4 ಗುತ್ತಳಲ ಚಪಗಉಡರು ಬರಸಿ
5 ಳುಹಿಸಿದ ವಿನಿಯಾರ್ಥ ಅದಾಗಿ ಚ
6 ವುಟಿ ಕೊಂಬಲ್ಲಿಗ ದಳವಾಗಿದಾಗ
7 ನೀನು ನಮ್ಮಮಕ್ಕಳ ಮರಿಯಾಗಿ ಕಾ
8 ದು ಕಟಿಕೊಂಡಿದ್ದ ಕಾರಣ ನಿಂನ
9 ಮೇಲಣ ದಯದಿಂದ ಚಿಕ್ಕಚವುಟಿಲಿ
10 ಸತ್ತಿಗೆಮಾನ್ಯಾ ಅಯಿದು ವರಹಾ
11 ನ ಹೊಲನ ಪಾಲಿಸಿ ಕೊಟ್ಟವಾಗಿ
12 ನೀನು ನಿಂನ ಮಕ್ಕಳ ಮಕ್ಕಳಪಾರಂ
13 ಪರಿ ಯಾ ಅನುಭವಿಸಿಕೊಂಡು ಬರು
14 ವುದು ಶ್ರೀ ಶ್ರೀ ॥

## 90

ಅದೇಹೋಬಳಿ ಎಣ್ಣಿಕೊಪ್ಪಗ್ರಾಮದ ಸರ್ಕಾರಿ ವೋಣಿಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2′—9″×1′—9″

1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮ
2 ರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂ
3 ಲಸ್ತಂಭಾಯ ಶಂಭವೇ। ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯು
4 ದಯ ನೃಪಶಾಲ್ಲಿವಾಹನ ಶಖ ವ
5 ರುಶ ೧೬೦೮ಲನೆಯ ಪಾರ್ಥಿ
6 ವ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಶು ಲ್ಲು
7 ಶ್ರೀಮತು ದೇಸಾಯಿ ಗುತ್ತಳದ
8 ಹನುಮಂತ ಗೌಡರು ಸುಖದಿಂದ
9 ರಾಜ್ಯವನಾಳುತ್ತಿರಲು ತಾರಣಸಂವತ್ಸರ
10 ದ ಪುಶ್ಯ ಬ ೬ ಲ್ಲು ನಿರೂಪ ಹುರುಳಿ ಪೊ
11 ಟ್ನದ ಸೀಮೆ ವೊಳಗಣ ಕೊಪದ ಮರಿ ಬಸಪಗೌಡ
12 ರಿಗೆ ಕುದುರೆ ದಾಣಿಬಗೆ ತರುವ ಭೂಮಿವಳ
13 ಗೆ ಪಾಲಸಿಕೊಂಡದು ಗ ೩ ಮೂರುವರ
14 ಹ ಯಿದಕ್ಕೆ ಸ್ಥಳ ಕಲ್ಲುಮಟ್ಟಿ ಹೊಲ ಬೀಜ
15 ವರಿ ಖ ॥ ೨ ॥

## 91

ಅದೇ ಗ್ರಾಮದ ಮಲ್ಲಿಕಾರ್ಜುನ ಗವುಡರ ಹಿತ್ತಲಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಶ್ರೀ ಸುಕ್ಲ ಸಂವತ್ಸರದ
2 ಮಾರ್ಗಶಿರ ಸುದ್ಧ ೧೩ ಲು ಸಾಮನ್ತಾ
3 ಧಿಪತಿ ಬಮ್ಮಯ ನಾಯಕರು ಪರಿಸೆ
4 ಯಮೇಲೆ ಬಂದಾಗ ದೇವಯನ ಮಗ
5 ಹರಗಾವುಣ್ಡ ಪಲರ ನಿಱಿದು..............
6 ಸುರಸತಿಯ.........................
7 .........ಕುಯಿದರು................
8 .........ಯನ:.................

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ಅದೇ ಮಲ್ಲಿಕಾರ್ಜುನ ಗವುಡರ ಹಿತ್ತಲಿನಲ್ಲಿ ನಟ್ಟ ೨ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1′—6″×1′—2″

1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಸಿದ್ಧೇಶ್ವರ ದೇವರ ಕೆಯ್ಗೆ ಅನ್ಯಾ
2 ಯವಂ ಚಿನ್ತಿಸಿದಂಗೆ ಗಂಗೆಯುಲು
3 ಸಾಯಿರ ಕವಿಲೆಯುಂ ಮಂಬ್ರಾ
4 ಹ್ಮಣರುಮಂ ಕೊನ್ದ ಪಂಚಮಹಾ
5 ಪಾಪದ ಲೋಕಕ್ಕೆ....................
6 .........ಹೋಹರು..........

## 93

ಅದೇಹೋ॥ ಕಮ್ಮನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಹುಣಸೇಮರದ ಬುಡದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′—6″×2′—6″

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾ ದ್ವಾದಾಮೋಘಲಾಂಛನಂ
ಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯ ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿ.....................................

2 ..........ಶ್ರೀಮತಿ ಮೂಲಸಂಘ..........ಸಂಘೋದ್ಭವೇ
..................ಶುಭೇದೇಶೇ ಗಣೇ
3 ..................ಸ್ಯಾದ್ವಾದಾರಿ ನಗಾಶನಿ..............ಕೈವಲ್ಯ
ಜನ್ಮಾವನಿಃ
4 ..........ಧಯಚಂದ್ರ ಕರುಣಾ.............................
ಕಲಿಯುಗೇ.............................................
5 ..................ಬುಳ್ಳಪ.........ಶೋಭತೇ.............
..................................
6 ..........ಜಿನಪದ ಸೇವೆಯೊಳುಚಿತ ದಾನದೊಳು........................
7 ಜಿನೇಸ್ವರನಾಮ..............ಮನದೊಳ..........................
..............ಬುಳ್ಳಪಂ................
8 ..........ಪ್ರಭವ ಸಂವತ್ಸರ..........................
..........ದೇವಾಲ
9 ಮಾಡಿಸಿ..................ಹಾರದಾನಕ್ಕಂ

(ಸವೆದಿದೆ) (ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

## 94

ಅದೇ ಆನೆವಟ್ಟಿ ಹೋ। ಕಮ್ಮನಹಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ೧ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′–0″×1′–6″

1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ವೀರಬಲ್ಲಾಳದೇವ
2 ವರ್ಷದ ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಚೈ
3 ತ್ರ ಸು ೧೦ ಬ್ರಿಹವಾರದಂದು ಶ್ರೀ
4 ಮತು ......ಬೇಡರ......ಗವುಡ......
5 ಬೀರಮಗ ಉಡಿ ಮಹಾಸತಿಯಾ
6 ದಳು......ಮಂಗಳ ಶ್ರೀ ಶ್ರೀ

## 95

ಅದೇ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ೨ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′–0″×1′–6″

1 ಸ್ವಸ್ತಿ ಶುಕ್ಲಸಂವತ್ಸರದಂದು ಸೇನಕುಳತಿಳಕ
2 .......... ನಾಳ್ಪ್ರಭು........ಯೇಚಗವುಂಡ
3 ...... ಕಳ್ಳರು ಕೊಂಬಾಗ ಕಳ್ಳರ ನಿಱಿದು
4 ಸ್ವರ್ಗಕೆ ಸಂದ ಆತನ ಮದವಳಿಗೆ........

## 96

ಅದೇ ಹೋ॥ ಕುಣಿಕೆಪ್ಪರ ಕಾನಿನಲ್ಲಿ ಪಾಳುಭಾವಿಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ 2′–9″×1′–6″

1 ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡ
2 ಳೇಶ್ವರ ಬನವಾಸೆ ಪುರವರಾಧೀಶ್ವರ........
3 ..... ..ಮಧುಕೇಸ್ವರದೇವ ಪಾದಾರಾಧಕ ಶ್ರೀಮತು
4 ರೇಚದೇವ........ಆಳು........
5 ........ಹಲಬರಕೊಂದು ತುಱುವಂ ಮಗುಳ್ಚಿ......ಮಾರ್ವ್ವಲ
6 ವಂ ತಳ್ತಿಱಿದು ಮೆಱೆದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ಆತನ
7 ಮಕ್ಕಳು ದೊಮ್ಮಯ್ಯ ಕಲ್ಲಯ್ಯಂಗಳು ಕಲ್ಲ ನಿಲಿಸಿದರು ಮಂಗಳ
8 ಮಹಾ ಶ್ರೀ ಶ್ರೀ

## 97

ಅದೇ ಹೋ॥ ಹಂಚಿಗ್ರಾಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಕೆರೆವೊಳಗೆ ಬಿದ್ದಿರುವಕಲ್ಲು.

ಪ್ರಮಾಣ 2′–6″×1′–3″

1 ಸ್ವಸ್ತಿಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಸ್ವರ ಪ
2 ರಮಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಭರ

3 ಣ ಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯವ ೬
4 ತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ದ್ಧಮಾನ ಮಾಚಂದ್ರಾ·········
5 ಬರಂ ಸಲುತ್ತುಮಿರೆ······ಗೆಱೆಯ ಶ್ರೀಮತು
6 ಪೆಗ್ಗ್ಗಡೆ ಬೊಪ್ಪದೇವಂ ಹಂಚಿಯ ಮುತ್ತಿಕಾದುತ್ತಿ
7 ರಲು······ರಾಮಿಸೆಟ್ಟಿ······ಬಂದುಕಾದಿ
8 ಪಲರಂಕೊಂದು ಸುರಲೋಕಕೆ ಸಂದಂ ಜಿತೇನ
9 ಲಭ್ಯತೇ······ಸುರಾಂಗನಾ··········
10 ಕಾಯೇಕಾಚಿನ್ತಾಮರಣೇರಣೇ ‖

## 98

ಅದೇ ಹಂಚಿಗ್ರಾಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಹಿಂಭಾಗದಲ್ಲಿ
ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′–6″×2′–6″

1 ಸ್ವಸ್ತಿಶ್ರೀ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ
2 ······ತ್ರಿಭುವನಮಲ್ಲದೇವರ
3 ·········ತಾರಂಬರಂಸ······
4 ··················
5 ಯಮಗಂ ಬೆತ್ತಿಗೆ ಸಿವಯ್ಯಂ ವ್ಯವಹಾರಕೆ ಹೋಹ
6 ಲ್ಲ ಕಡಹದ ದಾರಿಯಲು ಕಳ್ಳರು ಬಂದು
7 ತಾಗೆ ತಳ್ತಿಱಿದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

## 99

ಅದೇ ಹನುಮಂತ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4′–0″ × 1′–8″

1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಕಳಚುರಿಯ ಭುಜಬಳ
2 ಚಕ್ರವರ್ತ್ತಿ ತ್ರಿಭುವನಮಲ್ಲ ಬಿಜ್ಜಲದೇವವರಿಷ
3 ದ ೧೧ನೆಯ ವ್ಯಯಸಂವತ್ಸರದ ಆಷಾಢ ಸುದ್ಧ
4 ಚತುರ್ದಶಿ ಮಂಗಳವಾರದಂದು ಹಂಚೆಯ
5 ಬಮ್ಮಿಸೆಟ್ಟಿಯುಮಗಂ ಮದಿಗಹರ್ಯಂ ಮರಸರು
6 ಮುತ್ತಿರಲು ಕಳ್ಳನಾಯಕರುಬಂದು ತಾಗಿದಂದು ನೂಕಿ
7 ಸ್ವಾಮಿ····ವೆಸದಿ ಅಲಗಂಕಿತ್ತಾಳ್ದನ ಕಾದುಕೊಂ
8 ದು ತಳ್ತಿಱಿದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ‖

## 100

ಅದೇ ಹನುಮಂತದೇವರ ಗುಡಿಯ ಎದುರುಭಾಗಕ್ಕೆ
ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′–6″ × 1′ 3″

1 ಪಡಿಯೊಡೆದೊಪ್ಪಂ ತಂನ ಕುದುರೆನೆಲವೂರಿವಿಚ್ಚೆನೆಕ್ಕಟಿ
2 ಬಂದನೆಯ ಮಸದಯೊಡೆಯ ಸೂಜಿಗೊಣ್ಡ
3 ಪುಯ್ಯಲಕೇಳ್ದು ಕಲಸಿಲ್ಲದೆ ಪರಿದು ತಾಗಿದ ಹಂಚೆಯರ್ಜುನನಾಗಳು
4 ಮಲೆದರಿಮಲ್ಲಯುದ್ಧದಲು ಬಾಗುಲ ಗರಗೌಡ
5 ಮಯತಳುದಿಱಿದುಬಿದ್ದ ಮಲ್ಲಯುಂ ನಲನಲದು
6 ಯಿದಚ್ಚರಸಿಯರಾಗಳು‖ ಸ್ವಸ್ತಿಶ್ರೀಮ
7 ಚ್ಚಾಳುಕ್ಯ ವಿಕ್ರಮವರುಶದ ೫ನೆಯ ಪ್ರಜಾಪತಿ ಸಂ
8 ವತ್ಸರದ ಪುಶ್ಯ ಬಹುಳ ದಸಮಿ ಗುರುವಾ
9 ರದಂದು ಸುರಲೋಕ್ಕೆ ಸಾರಿದಂ ‖

## 101

ಅದೇ ಆನೆವಟ್ಟಿ ಹೋ। ಹಿರೇಮಾಗಡಿ ದುರ್ಗಾದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 9′–3″ × 2′–3″

1 ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ ವಿಕ್ರಮವರಿಷ······
2 ಸಂವತ್ಸರ ಮಾರ್ಗ್ಗಶಿರ······ವಾರದಲು
3 ಮೇರಾಳ··········
4 ಯ ಬೇಡನಾಯಕರು ಗುಡ್ಡಮನೇಱಿಹೋಹಾಗ
5 ಅಂದಿಗೆ ಮಾದಯನಿಱಿಯೆ ಸತ್ತು ಸುರಲೋಕ
6 ······ಶ್ರೀಮತುಗಿರಿ······
7 ······ನಾಚಯಣ······ನಿಲಿಸಿದ ಮಂಗಳಮ
8 ಹಾ ಶ್ರೀ ಶ್ರೀ

## 102

ಅದೇ ಅನೆವಟ್ಟಿ ಹೋ॥ಗಂಗವಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು ಅರ್ಧಮೈಲಿ ದೂರದಲ್ಲಿ ಗದ್ದೆಯಬದುವಿನಲ್ಲ.

ಪ್ರಮಾಣ 2′–3″×1′–0″

ಶ್ರೀ

1 ಊರ ಮಹಾಜನರು
2 ಶೋಭಕೃತು ಸಂವ
3 ಚರದ ಮಾಗ ಶು ೫ ಲು
4 ಶ್ರೀ ಆಶ್ವಾಲಾಯನ ಸೂ
5 ತ್ರದ ಕಾಶ್ಯಪಗೋ
6 ತ್ರದ ಮರಿಯಪ ಭ
7 ಟ್ಟರಿಗೆ ಉಂಬಳಿ ಕೊ
8 ಟ್ಟದು ಇದಕೆ ತಪಿದವರು
9 ತಾಯಿಗೆ ತಪಿದವರು ಶ್ರೀ

## 103

ಅದೇ ಗಂಗವಳ್ಳಿಗೆ ದಕ್ಷಿಣ ಕಾನಿನಲ್ಲಿ ಹಾಳುದಾವಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀ ಪೃಥಿವೀವಲ್ಲಭ ಮಹಾ ರಾಜಾಧಿರಾಜ ಪ
2 ರಮೇಶ್ವರ ಪರಮ ಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಭರಣ ಶ್ರೀಮ
3 ತ್ರಿಭುವನ ಮಲ್ಲದೇವರ ವಿಜಯ ರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿ ವೃದ್ಧಿ ಪ್ರವರ್ದ್ಧಮಾನ
4 ಮಾಚಂದ್ರಾರ್ಕ್ಕ ತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ ? ಸ್ವಸ್ತಿ ಯಮನಿಯಮ ಸ್ವಾಧ್ಯಾಯಧ್ಯಾ
5 ನ ಧಾರಣ ಮೌನಾನುಷ್ಠಾನ ಜಪಸಮಾಧಿ ಶೀಲ ಗುಣಸಂಪನ್ನರು। ಚತುರ್ವ್ವೇದ
6 ······· ತಸ ಕಳಶಾಸ್ತ್ರ ಪ್ರವೀಣ ···· ಯಜ್ಞ ದೀಕ್ಷಿತರುಂ ಸತ್ಯ ಶೌ
7 ಚಾಚಾರ ಚಾರಿತ್ರನಿಳಯರುಂ ···· ಯಲೋಭ ದುರ್ಲ್ಲಭರುಂ। ಚತುಸ್ಸಮಯ ಸಮು
8 ದ್ಧರಣರುಂ ಪ್ರಭುಮಂತ್ರೋತ್ಸಾಹ ಶಕ್ತಿ ತ್ರಯ ···ಭೀತರುಂ ಆಶ್ರಿತ ಜನ
9 ··ಭಿವಾಂಛಿತ ಫಳ ಪ್ರದರುಂ। ಶರಣಾಗತ ವಜ್ರಪಂಜರರುಂ ಶ್ರೀಮದನಾದಿಯ ಗ್ರಹಾ
10 ······ನಾಡಜಾಗಳೆಯ ಪ್ರಭುಗಳು ಸಮಸ್ತ ಪ್ರಜೆಗಳು ವಿದ್ವರ್ ಸ್ವಸ್ತಿ ಸ
11 ಮಸ್ತ ಭುವನ ಜನ ವಿಖ್ಯಾತ ಪಂಚ ಸತವೀರ ಶಾಸನ ಲಬ್ಧಾ ನೇಕ ಗುಣಗಣಾಳಂಕ ....ವೀರಬಳಂ
12 ಜುಧರ್ಮ್ಮ ಪ್ರತಿಪಾಳಕರುಂ ···· ಭದ್ರವಂಶೋದ್ಭವರು ಭಗವತೀ ದೇವೀಲಬ್ಧವ
13 ರ ಪ್ರಸಾದರುಂ ·······ಅಯ್ನೂರ್ವ್ವರ್ ಗ್ಗರ್
14 ಶಿವಪಾದ ಸೇಖರ ಪರಬಳ ಸಾದಕತೆಲುಂಗ ವಂಶೋದ್ಭವ ಪ್ರಿಥ್ವೀಶ್ವರನಪ್ಪಬೀಯ ಬಳಿ
15 ಗಾಟಿ ಸೆಟ್ಟಿ ಶ್ರೀ ಮಚ್ಚಾಳುಕ್ಯ ವಿಕ್ರಮ ವರ್ಷದ ೨ನೆಯ ದುಂದುಭಿ ·········
16 ······ ಕಲ್ಲ ಕೊಟ್ಟ ಭೂಮಿ ·············

## 104

ಅದೇ ಹೋಬಳಿ ಗಿಣಿವಾಲ ಗುಡ್ಡದ ಕೆಳಗೆ ಗದ್ದೆಯ ಬಳಿ ಮುತ್ತಗದ ಮರದ ಬುಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಕ
2 ವರುಷ ೧೩೭೭ನೆಯ ಆಂಗೀರ
3 ಸ ಸಂವತ್ಸರ ಮಾರ್ಗಸಿರ ಅ
4 ಮಾವಾಸೆ ಆದಿತ್ಯವಾರ ದಂದು ಶ್ರೀಮ
5 ತು ಚಂದ್ರಗುತ್ತಿಯ ಗ ಉಡ
6 ರು ನೆಲ್ಲ ಕೊಪ್ಪದ ವೂರ ಮುಂ
7 ದೆ ಗದೆ। ೦ ॥ ೦ ಅಡಕೆ ತೋಟ ಸಹಿತ
8 ವಾಗಿ ತಮ್ಮ ಕುಲಸ್ವಾಮಿಯ
9 ನಂದಾದೀಪಕ್ಕೆಂದು ಸಮರ್ಪಿಸಿ
10 ದರು ಇದಕೆ ತಪಿದವರು ತಂಮ
11 ತಾಯಿಗೆ ತಪಿದವರು ಶ್ರೀ ಶು
12 ಭಮಸ್ತು ॥

# ಬೊಂಬಾಯಾಧಿಪತ್ಯದ ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲೆಯಲ್ಲಿ.

## ಗೇರಸೊಪ್ಪೆಯ ಶಾಸನಗಳು.

### 105

### ಗೇರಸೊಪ್ಪೆ ಗ್ರಾಮದ ನಗರಗೆರಿ ಬಸ್ತಿಯಬಳಿ ಕಡೇ ಬಸ್ತಿಯ ನಿವೇಶನದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′–6″×3′–0″

1 ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರ ಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂಜೀಯಾ ತ್ರೈಲೋಕ್ಯ ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ । ಶ್ರೀ. ಜಂಬೂ ದ್ವೀ

2 ಪ ಮಧ್ಯ ಸ್ಥಿತ ಜನಸರ····ರಮಣರ ವಾಥ್ಯಂಕೃತ ಶ್ರೀಯರ್ ಶದ್ಧರ····ಜಿನಪದಪದ್ಮ ಭೃಂಗ ···ಸ್ತಂಬಿತ·· ಜಾಯಾಕಂ ಪತ್ತನಂತ್ಯಕ್ತ ಪಂಕಂ

3 ·· ತ್ರೈ ವಿದ್ಯವಲ್ಲೀ ···· ಮುಕಸುಲಧರಾರಮ್ಯ ···· ಸ್ಥಿತ ಜಿನೇಂದ್ರ ಪಾದಯುಗ ಪದ್ಮ ಭೃಂಗಾ ಸಂಸಾ

4 ··ರ·· ಮಾಬ್ಧಿ···· ತೆಸೆದ······ದುಥೂನ್ನರೇಂ

5 ದ್ರಃ । ತದೀಯ ವಂಶೋದ್ಭವ ಮಂಗಭೂಪೋ ಸಾಹಿತ್ಯ ಲಕ್ಷ್ಮೀ ···· ಭಾಭಾತಿ ಲಕ್ಷ್ಮೀ ಜಿನಮಂದಿರೇಷು ? ಕಾಮಂಕಾಮಿತ ದಾಯಕಃ ಕನ

6 ರುಟ್ಕಂದರ್ಪ ಸರ್ವಪ್ರಿಯಃ ಕಲ್ಯಾಣ ಕಲನಾನಂತ ···· ಶ್ರೀಮಂಗ ಭೂಪಸ್ಯ ಜಿನೇಂದ್ರ ಪಾದದ್ವಯ ಪದ್ಮಗಂಧ ಮಿಳದ್ಭೃಂಗೋಭವತ್ಸಂತತಂ

7 ತದೀಯ ವಂಶ ಸಂಭೂತಃ ಕೇಶವಾಖ್ಯಃ ಕ್ಷಿತೀಶ್ವರಃ ವಶೀಕರೋತಿ ಸಹಸಾವಂದಿಗೇಹೇಷುಸಂಪದಂ ಕಾಂತತ್ವಂ ಭವತಾಸಿತಬ್ಯಹ ? ಮಿತಃ ···· ಮುಪಾಸಿತುಂಭವತುತೇ ಗಾತ್ರಂ ಹಿ

8 ಮಾದ್ರೀ ಕೃತಂ ॥ ಶ್ರೀಮತ್ಕೇಶವ ಭೂಮಿಪಾಲ ಚರಿತಂ ಶ್ರುತ್ವಾ ಸ್ತುವರ್ತ ಕಿನ್ನರೈಃ ತೋಷಾಕಂಪಿತ ಶಂಭು ಮೌಳಿ ವಿಳಸದ್ಗಂಗಾತರಂಗಾಸ್ಪದಂ ಆಶ್ರಯಾ ಶೋದಹತ್ಯಾಶು ಸ್ವಾಶ್ರಯಂಸ್ವತನಾಧಸಾ [ಸ್ವೀಯತೇ ಜಸಾ]

9 ಕೇಶವೇಂದ್ರ ಪ್ರತಾಪಾಗ್ನಿಃ ನಾಶ್ರಯಂ ತಾಪಯತ್ಯಹೋ । ಕೇಶವೇಂದ್ರ ಗುಣಾರ್ಣವಕಸ್ತಂ ಕೋವಾಶಕ್ನೋತಿ ಪಂಡಿತಃ ಆಕಾಶಸ್ಥಿತನ ಕ್ಷತ್ರಗಣನಾಕೇನ ಮುಚ್ಯ (ಶಕ್ಯ) ತೆ ॥ ವರ್ಧಮಾನಾನ್ವಯೋದ್ಭವೇ ನಿರ್ಧೂತಾಶ್ರಿತ

10 ದರಿದ್ರೆ ನಿಜ ಪತಿನಿಯ ಮಾಂತರ್ಧಿಯುತೆ ಹೊಂನ ಬರಸಿ ವಿಶುದ್ಧಾತ್ಮಿಕೆ ಆನೆವಳಿಗೆ ತಿಲಕವೆನಿಕ್ಕುಂ ಅಹೊಂನ ಬರಸಿ ಯರಸಂ ಶ್ರೀ ಹೈವನೃಪಂ ಜಿನಕ್ರಮಾಂಬುಜ ಭೃಂಗಂಬಾಹು ಬಲನಿರ್ಜಿತರಿ

11 ಪುಭೂಪಂ ಸಾಹಸಸಮುದ್ರನಭಿನವಕಾಮಂ । ತಯೋರಭೂನ್ನಿರ್ಮಲಜಕ್ಕಬರಸೀನುತಾ ಸುಶೀಲಾಜಿನ ಭಕ್ತಿಯುಕ್ತಾ ತಾಂ ಚೋಪಯೇಮೇವರಮಂಗಭೂಪೋ ಜಾಮಾತೃವರ್ಯೋ ಭುವಿಹೈ

12 ವರಾಜಃ । ಆನಿಂದಾದ ಪಿಸಿರ್ಗಂ ತುಂಭೀರವಃ ಖಲುಯೋಷಿತಃ ಮಂಗಭೂಪಾಲಕೀರ್ತಿಸ್ತುಕಾಮಿನೀವಾ ತಿಲಂಪಿನೀತ ಯೋರ ಭೂತಾಂಜಿನನಾಥನ ಮ್ಯಾಮಾತ್ರಾ ಪುನೀತಾಖಿಲ ಜೈನಲ ····

13 ಧಾತ್ರೀವ ಹೈವಣ ಶ್ರೀ ······ ಮಾಬಳರ ಸೀಸಮೂರ್ಜಿ ತಾಹ್ವಾನಯುತಾ ಸುಶೀಲಾ ಶ್ರೀಪನ್ನಮ್ರನಿಳಿಂಪಮೌಳಿವಿಳ ಸನ್ಮಾಣಿಕ್ಯ ······ ತ್ಸರ್ಪದ್ಯುತಿಪಾದಪದ್ಮನಖರ ಶ್ರೀ ಪಾರ್ಶ್ವನಾ

14 ಥೇನತು ಕಾಮಂ ಮಂಗರಸಾತ್ಮ ಜೋಗುರು ಗುಣ ಶ್ರೀ ಹೈವಣಾಖ್ಯೋ ಭವತ್····ಜೈನಯೋಗಿನಿಕರ ಸಾರ್ಹಿತ್ಯರತ್ನಾಕರರ್ ಶ್ರೀ ಮದ್ದಾ ತ್ಯನಿತಂಬಿನೀವನಿತರಾಂ .... ನೃಪಾಲಂಕೃತಾ ಭೂ

15 ಮೌಘೂರಿಗುಣೋ ಜಭಾಸ್ಕರಲ ಸತ್ಪ್ರತ್ಯಗ್ರಭಾಸಾನ್ವಿತಾಕಾಮಂಮಂಗನೃಪಾ ·· ಗುರುದಯಾದೇವೀ ···· ಶ್ರೀ ಮಾಬಳಾಂಬಾ ···· ಸುಧಾಸೂತಿದ್ಯುತಿ ಪ್ರತ್ಯಹಂ ॥ಕಂ॥

16 ಆಮಾಬಳರಸಿಯರ ಸಂಭೂಮಿಾಶ ವಿನಮ್ರಪಾದಕೇಶವ ಭೂಪಂ ಕಾಮಾರಿಧಸಿತ ಮಸ್ತಕ ಸೋಮದ್ಯುತಿಕೀರ್ತಿ ·········ಸುರಲೋಕದಸುರತರುವಿನ ಗುರು ಫ

17 ಲಮಂ ಮೆದ್ದುತೃಪ್ತಿಯಿಲ್ಲದೆ ಸುರರುಂಧರೆಯೊಳ್ಬುಸುರರಾದರುವರ ಕೇಶವಭೂಪಕಲ್ಪ ಭೂಜಸ್ಪೃಹೆಯಿಂ··ಭಾತಿ ·· ಕೀರ್ತ್ಯಾರ್ಶ್ರೀಕೇಶವಕ್ಷ್ಮಾ ಪತಿರಪ

18 ರಾಂಬುಧಿತೀರಗಾಜಿನಪತಿಶ್ರೀಪಾದ ಪದ್ಮಾನತಾ ಭೂಮೌಭಾವಿ ಜಿನೇಂದ್ರ ಚಂದ್ರವಿಲಸ ಚ್ಚಾರಿತ್ರನು ········ ರಾಗೋದಯಾ ಸಂಸಾರ ಸಾರೋದಯಾ ।

19 ತ್ರಬ್ಧ್ಯಗ್ನೈಕ ಕಸಮನ್ವಿತೇ ಶಕಕೃತೇ ಶ್ರೀಶಾರ್ವರೀವತ್ಸರೇ ಮಾಘೇಮಾನಿತ ಪಂಚಮಿಾ ತಿಥಿಯುತೆ ಶ್ರೀಸೌಮ್ಯ ವಾರೇ ಸಿತೇ ಪಕ್ಷೇ ······ನಾದಿರಾಜವನಿತಾಥರ್ಮಾಭಿಧಾನೇಪುರೇ ಕಾಮಂಕಾರಯತಿಸ್ಮ

20 ಜಕ್ಕಬರಸೀಪಾರ್ಶ್ವಪ್ರತಿಷ್ಠಾಂಮುದಾ । ಅನಂತರಂ ನಗಿರದ ರಾಜಹೊಂನರಸನನ್ವಯವಾರ್ಧಿಗೆ ಚಂದ್ರಂಸಲೆ ತಾಂ ಸೊಗಯಿಪ ಹೈವಭೂಪನಳಿಯಂ ಕಲಿಕಾಲದ

21 ಕರ್ಣನೆಂಬರೀ ಜಗದಲು ಮಂಗಭೂವರನ ಬಾಂಧವೆತಂಗಳೆ ದೇವಿನಂದನಂನಗೆ. ಮೊಗದಾ ಕಲ್ಪಭೂಜ ಕೇಶವ ರಾಯನು ಕೀರ್ತಿವಲ್ಲಭಂ ।ಕಂ। ಅಂತಾನಗಿರದ ರಾಜ

22 ರ ಸಂತಾನಾಬ್ಧಿಯೊಳು ಲಕ್ಷ್ಮೀವಾಣಿಕದೇವೀ ಕಾಂತನೆನಿ ಪಂಬೀ ರಾಯಂಗೆ ಕಂತುವಿನಂತುದಯಿಸಿರ್ದ ಸಂಗ ನೃಪಾಲಂ । ಸಂಗವಿದೂರಕ್ಷೇಮ ಪುರ ತೀರ್ಥಜಿನೇಂದ್ರ ಪಾದ

23 ಪದ್ಮಕಂಸಂಗಣಜೀಯನಾತ್ಮಜನು ಅಂಬಮಹೇಶನ ಪುತ್ರ ಸಂಗಮಂ ಭೃಂಗನನ್ವಿತತನ್ನಮನವೊಲ್ವಂತೀ ? ಧರ್ಮವ ಮಾಡಿ ಪೂರ್ವದೊಳ್ಪಿಂಗಿದ ಧರ್ಮವೆಲ್ಲ

24 ವನುಪಾಲಿಸಿದಂ ರವಿಚಂದ್ರರುಳ್ಳಿನಂ । ಅಂತಾ ಧರ್ಮ ಪ್ರತಿ ಪಾಲಕನೆನಿಪ ಶ್ರೀ ಸಂಗಭೂಪಾಲಂ ಸುಬುದಿಂ ರಾಜ್ಯಂ ಗೆಯುತ್ತಿರಲೂ ಯಿಳೆಯೊಳು (ಯಿಳೆಯೊಳು) ಕುಂತಳನಾಡು ಕರರಂಜಿ

25 ಸೆಪಶ್ಚಿಮನಾಡು ದೇಶದೊಳ್ಕಳ ವೆವಾಪೀ ಕೂಪನದೀಮಾಮರ ನಿಂಪನಸೀಳೆ ಬಾಳೆಯಿಂಬಳಸಿಕೊಂಡು ಕೋಕ ಮಿಥುನ ಮೊದಲಾಗಿರಲಲ್ಲಿ ಯಾರವೆಗಳ ನಡವೊಪ್ಪು

26 ವೀಪುರವನಾಳುವ ನಜ್ಜ ನೃಪಾಲನೆಂಬವಂ । ಯಿರ ಉಂದೂರಧಿ ಪತಿ ತಾಂ ಕರವೊಪ್ಪುವ ಅಡಿಯರ ಬಳಿಯಿಂಕರ ಮೆಸೆವನು ತಂಮರಸ .... ಯಳಿಯಂಕೀರ್ತಿ

27 ವೆತ್ತನಾತಂಮರಸಂ । ಆತಂಮರಸನಗ್ರಜೆಯ ತನೂಜಂ ಧರೆಯೊಳಿರುಂದೂರ ಭೂಸುರನುತ ಕಲ್ಲರಸನನುಜ ತಂಗ ದೇವಿಗೆ ವರನೆನಿಪ ಹೈವೆಯರಸನವರ ಪುತ್ರಂ ಪ

28 ದ್ಮಣರಸಜಿನಪದಭಕ್ತಂ । ಆ ಪದ್ಮಂಣರಸನೂ ಆ ತನಗ್ರಜೆಜಕ್ಕಲ ದೇವಿಯ .... ತಂದ ಹೈವಂಣರಸರು ಪಾರ್ಶ್ವ ತೀರ್ಥೇಶ್ವರ ......ಮಾಡಿದ ನಿತ್ಯ ಪೂಜೆ

29 ಆಹಾರದಾನ ಮೊದಲಾದ ವೆಲ್ಲವಂ ಪುರೋ .... ಡಿಗೆ ಸಲಿಸಿ ಮುಂನಿನ ಧರ್ಮವೆಲ್ಲವ ನೆಜಮಾಡಿ ಬಳಿಕ್ಕತಂ ನೊಳು ಸಂನುತ ಬುದ್ಧಿ ಪುಟ್ಟೆಜಿನೇಂದ್ರನ ಭಿಷೇಕವು ನಿತ್ಯಪೂ

30 ಜನಂ ಮುನ್ನೆ ಸೆವಂನದಾನ ಮೊದಲಾದವನುಂಪಿರಿದಾಗಿಮಾಡಿ ತೃಪ್ತಿಯಿಂದೊಲಿದು ಪದ್ಮರಸಂಮಿಗೆ ಕೊಟ್ಟವೃತ್ತಿ ಯಂ । ಶ್ರೀ ಪಾರ್ಶ್ವತೀರ್ಥೇಶ್ವರದ ಶ್ರೀಕಾರ್ಯ

31 ಕ್ಕೆಯೂ ಅಂಗ ಭೋಗ ಚಯಿತ್ಯಾಲಯದ ಜೀರ್ಣೋದ್ಧಾರಕ್ಕೆ ಧಾರಾ ಪೂರ್ವ್ವಕವಾಗಿ ಕೊಟ್ಟಂತಾ ವೃತ್ತಿಯ ವಿವರ ಹೈವಂಣರಸರು ತಾವು ಮೂಲವಾಗಿ ಆಳುತಿರ್ದ ಕೊಣುವಣೆಯ

32 ಲಕಂಗನ ಕುಳಿಯಹಂ ನೆರಡು ಮೂಡೆಸುನಿಗೆ ಸೀಮೆ ಮೂಡಲು ಅಭಿನಸಟ್ಟಿಯ ಹಿತ್ತಿಲಗದೆ ತೆಂಕಲುಹರಿದು ಕೋಡಿ ಗಡಿ ಪಡುವಲು ತಮ್ಮರಸರ ಹೊಸಗದ್ದೆಯಲು ಇಕ್ಕಿದ ಕಲ್ಲಗಡಿ

33 ಬಡಗಲು ಹೀರೆಯ ಭಾಗೆಗೆಡಿಯಿಂತೀ ಚತುಸ್ಸೀಮೆಯಿಂದೊಳಗುಳ್ಳಕಳವೆಯ ಸಮಸ್ತ ವೃತ್ತಿ ಪದ್ಮರಸರು ತಾವು ಮೂಲವಾಗಿ ಆಳುತ್ತ ಇದ್ದ ಹೊಂನಮನ ಕೆಱೆಯ

34 .... ಮೇಲೆ ಯೆತ್ತಿ ಹೊಂನಾ ಬರದ ನಾಲ್ಕುವರೆ ಹೊಂನನೂ ತಂಮ ಅಂಮ ತಂಗಲ ದೇವಿಯರಿಗೆ ಪೂಣ್ಯಾರ್ಥ ಪರಿಹಾರಮಾಗೆ ಬಿಟ್ಟುದು ಹೈವಂಣರಸರು ತ

35 ಮ್ಮಮನಃ ಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟು ಸರ್ವಮಾನ್ಯವಾಗಿ ಮೂಲ ಸ್ಥಳವಾಗಿ ತಾವು ಆಳುತ್ತಂಯಿದ್ದ .... ಯಡೆಯ ಮಜ್ಜನ ವೃತ್ತಿಗೆ ಗಡಿಮೂಡಲು ಹೊಳೆತೆಂಕಲು ಹೊಳೆ ಗಡಿ ಪಡುವಲು

36 ..........................................

37 ...... ಸಮಸ್ತ ವೃತ್ತಿಯನೂ ಆಹಾರದಾನಕ್ಕವಾಗಿಯಾ ಚಂದ್ರಾರ್ಕವಾಗಿ

38 ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು ಮತ್ತು ಆಹಾರದಾನಕ್ಕೆ ಯಾ ಚೈತ್ಯಾಲಯದ .... ಗೃಹ

## 106

ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಕಡೇಬಸ್ತಿಯಲ್ಲಿರುವ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ

1 ಕೇಸವ ಕುಳಿಮೂಡೆ ೧೨ ಹೊಂನೂರಲಿ ನಂಗೆಮಕ್ಕೆ ೧೦ ಮೂಡೆ ಯಿಳೆಯ ಮುದ್ದಾ ೭ ಮೂಡೆತೆ

2 ಱ ಗಾಗಿ ಮೇಲಾದರು ಆಹೊಂನಿನದಾನಕ್ಕೆ ಮಾಗೊಡಾಸೆಯ ಆರೆಕಾರಸಿವದೇವಯ ॥

## 107

ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಮೂಡೆ ಜಿನದೇವರ ಪೀಠದಲ್ಲಿ

1 ಘನಶೋಕವಲೀ ಮಂಜುಳ ದೇಶೀಗಣಲಲಿತ ಕೀರ್ತ್ತಿಮುನಿಸೂನೋಃ । ಶ್ರೀದೇವಚಂದ್ರ ಸೂರೇರುಪದೇಶಾನ್ನೇ ಮಿಜಿನಬಿಂಬಂ ॥

2 ಶ್ಲೋಕಃ ॥ ಓಜಣಶ್ರೇಷ್ಠಿಪುತ್ರೋ ಸೌಕಲ್ಲಪಶ್ರೇಷ್ಠಿಪುಂಗವಃ । ಆಕಾರಯತ್ಸುತೋಯಸ್ಯಮಾಬಾಂಬಾಗರ್ಭಜೋಜಣಃ

## 108

ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ವರ್ಧಮಾನ ಬಸ್ತಿಯಪಕ್ಕದಲ್ಲಿ ಒಂದನೆಯ ಶಾಸನ

ಪ್ರಮಾಣ 6′ 0″ × 2′ – 9″

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ ಜೀಯಾ ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂ ಜಿನಶಾಸನಂ॥ ಶ್ರೀಮದ್ದೇವ

2 ಜಿನೇಂದ್ರಾಯತಸ್ಮಾನಂತಮಹಾತ್ಮನೇ । ಸರ್ವಬೋಧವಿಶಿಷ್ಟಾಯ ಭವ್ಯಾಳಿಕುಮುದೇಂದವೇ । ತಂವಂದೇದೇವ ದೇವಂಸುರುಚಿ

3 ರಮನಘಂಚಾರು ಕೈವಲ್ಯನೇತ್ರಂ ನಿತ್ಯಂನಿರ್ವಾಣರಾಮಾಕುಚವಿಲಿಖ ತ್ಕಾಶ್ಮೀರರಾಗಂವರಾಂಗಂತುಂಗಂ ದೇವೇಂ ದ್ರಾನಮ್ರಪಾ

4 ದಂಗುಣವಿಲಸದನಂತಂ ಸ್ವಬೋಧಾತ್ಮತತ್ವಂ । ಮಾಂಗಲ್ಯಂಥವ್ಯಸಾರ್ಥಂ ನಿಹತಮನಸಿಜಂನವ್ಯಥರ್ವಾಸ್ವರೂಪಂ । ಇದು

5 ಜಂಬೂದ್ವೀಪಮಂತಾ ಭರತವಿಷಯದೊಳ್ ಪಡುವಮೇರುಸಿರ್ದ‥ಪದಪಿಂದಾ ಮೇರುವಿಂದಕ್ಷಿಣವೆತುಳುಕೊಂಗಿಂದ ವೀಶುದ್ಧ

6 ದೀಪಂಮುದದಿಂ‥‥ತೆಂಗು ‥ವಳಿಪನಸಂನದೀತೀರದೊಳ್ ಕೌಂಗು ಜಂಬೂಸದನಂ ಚೆಲ್ವಾಗಿತೋರ್ಕ್ಕುಂ

7 ‥‥ಬಿಡಾರಹಸ್ತಿಸಮೂಹಂ । ಆ ತುಳುವಾಧೀಶರಮಣಿ‥‥ವದನಮಾಗಿ ತೋರ್ಪುದುನಯದಿಂ ನೀತಿಯುತ ಗೇರಸೊಪ್ಪೆಸೋಲಿ

8 ಸುತಿರ್ಪುದು ವಿಭವದಿಂದಾಯುಮರಾವತಿಯುಂ । ಅಂತಾನಗಿರಿಯ ರಾಜ್ಯಕಧೀಶ್ವರನೆನಿಸಿದ ಮರ ಲಯರಸರನ್ವಯ ಸಂಪ್ರದಾಯದಾ

9 ಯದಿಂಬಂದ ಕೀರ್ತಿಗೆ ಜಯಸ್ತಂಭನೆನಿಸಿರ್ದ ಹೈವೆ ಭೂಪಾಳನ ಪ್ರತಾಪ ವೆಂತೆನೆ ಸಾಂದ್ರ‥‥ದೇಭ ಕುಂದೋದ್ಗಮ ಕುಮುದನ

10 ಮಳಮಲ್ಲಿಕಾಪುಲ್ಲ ಮುಖ್ಯಬೃಂದಂಗಂಗಾತರಂಗತರಳಹರಹಾಸಂ ತಾರನೀಹಾರಹಾರಂ ಸಂದಿರ್ದ ಚಾರು ಕೀರ್ತಿ‥‥‥‥‥‥‥‥

11 ಪ್ರಸವದನು ನಯವೆಂಬಿನ‥‥‥‥ಮಾಳ್ಪುದು‥‥‥‥ಶ್ರೀಹೈವೆ ಭೂಪಾಳನ ನಿಜಯಶಮಂ ಬಣ್ಣಿಸರ್ ಬಲ್ಲನಾ

12 ವಂದಕ್ಷಿಣ ಮಂಡಳಿಕ‥‥ನಿಜನಿವಾಸ‥‥ಸಲ್ಲಕ್ಷಣ ರಾಜರಾಜ ಕಟಕಂಗಳ ಸೂರೆಯುನಾ

13 ಯದೆ ತೊಂಡಮಂಡಳ ಭೂಪರಮಂದಿ ರಕ್ಷಿಸು ರಕ್ಷಿಸು ಹೈವೆ ರಾಜವೆನಿತಿರ್ಪುದು‥‥‥‥‥‥

14 ನಳಿಯದೆ ನೋಳ್ಪಡಂ ಮಾವನಿಯಂ ಕಕಾಬಿರತಿಚಕ್ರದ ಹಸ್ತಪರಾಕ್ರಮಾಂಕನೀ ಹೈವ ನೃಪಾಳ ಚಕ್ರಯ

15 ಶೋ‥‥‥ನಿನ್ನಯ ದುಂದುಭಿ ತಾಡನಂಗಳಿಂ ಜಾವಳಿ ಶಬ್ದದಿಂ ಪರಿದುದೂರದಿ ಸಂಚರಿಸುತ್ತ ಮಿರ್ಪುದಾ

16 ‥‥‥‥ಯೆಸೆವ ರಾಜಹೃದಯಂಗಳು ಭಿನ್ನಗಳಾದವದ್ಭುತಂ । ಶ್ರೀಮದ್ದೇವ‥‥ಗುರುಗುಣಾದ್ಭುತ ಮಹಾನಾಗೇಂದ್ರ ಪಂಚಾ

17 ಸ್ಯ‥‥‥ಸಂದಿರ್ದ‥‥‥ಹಾಸದ ವೈಹಾಳಿ ಮಹಾಡಾಕಿನೀ ನಾವೋಪದ್ರವ ಮೆಲ್ಲವಂ‥‥‥ಶ್ರೀಪಾರ್ಶ್ವ ತೀರ್ಥೇಶ್ವರಾ

18 ವಾಸಮಂ ಶ್ರೀಮದನಂತಪಾಲಂಗೀಗೆ ನಿತ್ಯಂ ದೀರ್ಘಾಯುಮಂ ಶ್ರೀಯುಮಂ ಅಂತಾನಗಿರಿಯಪುರ ವರಾಧೀಶ್ವರಂ ಮಾಸಾ‥‥‥‥‥‥‥

19 ವನಿಯಂ ಕಕಾಬಿಮಾವಂಗೆ ಮಲೆವರಾಯರ ಗಂಡ ಶಿವಸಿಂಹಾಸನ ಚಕ್ರವರ್ತಿ ಪರಸಾಳುವದಡ್ಡವಿಭಾಡಕಲಿಗಳ ಮುಖದ ‥‥

20 ಸಮ್ಯಕ್ತ ಚೂಡಾಮಣಿ ವಸಂತರಾಜ್ಯ ಚಾತುರ್ವರ್ಣ್ಯಕ್ಕೆ‥‥‥ಹಳುವರಾಯರ ಗಂಡ ಹೈವೆ ಭೂಪಾಲಂ ಸುಖ ಸಂಕಥಾವಿನೋ

21 ದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರಲು ಆ ಗೇರಸೊಪ್ಪೆಯ ಮಹಾಜನಂಗಳ ಗುಣಂಗಳೆಂತೆಂದೊಡೆ ‖ ವೃ ‖ಅದರೊಳು ನಾನಾಜಾ

22 ತಿ ಪರದರಗ್ರಣಿ ಸಮ್ಯಕ್ತರಾದೀ ಜೈನರ್ಪಡೆವರ್ ಜೈನ ಮಾರ್ಗಾಶ್ರಯ ಜಲನಿಧಿ ಸಂವರ್ಧಿತ ಪೂರ್ಣಚಂದ್ರರ್ ಮುದಮಂ ಕ್ರೋಧಾದಿ

23 ‥‥ಮಾದುದ್ಪರ್ಪೆರ್ಕುಳನಿವರ್ಬಿಟ್ಟು‥‥‥ರಾದರ್‥‥‥ ಮುಖ್ಯಮಾದಾಧಿಪನಖಿಳಕಳಾವಲ್ಲಭರ್ ಕೀರ್ತಿವೆತ್ರರ್ ಅಂತಾತಾ‥

24 ಮಾದಂಡಾಧಿಪಗಳ‥‥‥‥‥‥ಸಹಜಾತ ಕುಲಕ್ಷತ್ರಿಯರಾದರಸುಗಳನ್ವಯ ಮೆಂತೆಂದೊಡಸ್ವಸ್ತಿಸಮಧಿಗತ ಪಂಚಮಹಾ

25 ಮಹಿಮ ಪ್ರಸಿದ್ಧಮಾದ ಬನವಾಸಿಪುರವರಾಧೀಶ್ವರವೈಜಯಂತೀ ಮಧುಕೇಶ್ವರಲಬ್ಧ ವರಪ್ರಸಾದ ಮೃಗಮದಾಮೋದ ಗೋಕರ್ಣ‥‥‥‥

26 ಮಹಾಬಳೇಶ್ವರ ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದ್ಮಾರಾಧಕರುಂ ಪರಬಳಸಾಧಕರುಂ ಹರಸಿ ಬರುವರ ಶೂಲ ನಿಗಳಂ ಕಮಲ್ಲಚಲ ದಂಕ ರಾಮರಾಯ

27 ರ ಗಂಡ ಸಾಹಸಮಲ್ಲ ಗಂಡರದಾವಣಿ ಸತ್ಯರಾಧೇಯ ಸಾಹಸೋತ್ತುಂಗ ಶರಣಾಗತ ವಜ್ರಪಂಜರ ಪಶ್ಚಿಮಸಮುದ್ರಾಧಿಪತಿಯಪ್ಪ ಹೈವೆ

28 ಕ್ಷತ್ರಿಯಕುಲಕಮಲವನಮಾರ್ತಂಡ ಪರನೃಪತಾಮರಸ ‥‥‥ ಪೂರ್ಣಚಂದ್ರನೆನಿಸಿದ ಬಸವದೇವರಸರು‥ ದೇವರಸರ

29 ರಾಜ್ಯಲಕ್ಷ್ಮಿ ಯೆನಿಸಿದ ಚಂದ್ರಪುರವೆಂಬ ಪಟ್ಟಣದೊಳು ರಾಜ್ಯಂಗೆಯ್ಯುವ ಕಾಲದೊಳು ಆ ಅರಸುಗಳಿಗೆ ಪಟ್ಟವರ್ಧನ ಬಾಹತ್ತರನಿಯೋ

30 ಗಿಗಳ್ ಜಿನಸೇವ್ಯನುಂ ತ್ರಿಶಕ್ತಿಬಲಯುತನುಂ ಷಡ್ಗುಣ ಸಮರ್ಥನುಂ ರಾಜಕ್ಷತ್ರಿಯ ಚಾತುರ್ದಂತ ಸೋಮೇಶ್ವರ ದಂಡನಾಯಕ

31 ನ ಅನ್ವಯದ ಕೀರ್ತಿ ಯೆಂತೆಂದೊಡೆ ಶ್ರೀ ಸೋಮದಂಡ ಪುತ್ರನು ಭಾಸುರ ಕಾಮಣ್ಣ ದಂಡನಾಯಕನೆನಿಪಂಸಾಸನ ಚಕ್ರ

32 ವರ್ತಿಧರ್ಮಧಾರಕ ಸಾಮಂತಂ ಕೀರ್ತಿವೆತ್ತ ನಮಳಚರಿತ್ರಂ ಶ್ರೀಮತ್ಸೋಮಣ ದಂಡನಾಯಕಂಗೆ ಕಾಮಾರ್ಥ ‥‥:‥‥ತಾವುಪುಟ್ಟಿದರ್ ಶ್ರೀಮದ್ರಾಮಣ ನೆಂಬ ಹೆಗ್ಗಡೆಯ

33 ಸುವೆಂಬೀ ಪುತ್ರಸಂಸೇವ್ಯಕಂ ರಾಮಂಪುಟ್ಟಿದ‥‥‥ದಶರಥಸಾಮರ್ಥ್ಯದಿ‥‥ಯಪರಾಜಿತಾ ರಮಣಿಗಂ ಸಾಹಿತ್ಯರತ್ನಾಕರಂ ಅಂತಾ

34 ರಾಮಣನೆಂಬ ಹೆಗ್ಗಡೆ ರಾಮಕ್ಕಂಗೆ ತಾಂಪುಟ್ಟಿದಂ ಶಾಂತಂ ಯೋಜಣ ನಂಬಿಪುತ್ರ. ನೆಸಿಸಲ್ ಕುಂತೀದೇವಿ ಸಮಂತು

35 ಶ್ರೀಪಾಂಡುರಾಜಂಗೆತಾಂ ಶಾಂತಂ ಧರ್ಮಜನೆಂತುಪುಟ್ಟಿದವೊಲಾ ಸಮ್ಯಕ್ತ್ವ ರತ್ನಾಕರಂ ಅಂತಾಯೋಜಣ ಸೆಟ್ಟಿಯ ಜನನಿ ರಾಮಕ್ಕನನ್ವಯಃ ಮೆಂತೆಂದೊಡೆ

36 ವಸುಧೆಯೊಳು ನೆಗಳ್ತೆವೆತ್ತ····ಅಸಮೈಶ್ವರ್ಯ ಸಂಪನ್ನರುಂ ದಾನಗುಣ ಸಂಪನ್ನರು ಮಪ್ಪನಂಬಿಸೆಟ್ಟಿಯ ರತಮ್ಮ ಸೆಟ್ಟಿಸಹೋದರ ರೆನಿಸಿದಮ

37 ಲ್ಲಸೆಟ್ಟಿ ಹೊನ್ನಪಸೆಟ್ಟಿ········ಗುಣಾಢ್ಯರುಂ ಜೈನಜನಬಾಂಧವರುಂ ಆ ಸೆಟ್ಟರೊಳಗೆ ಮಹಾಘನನೆನಿಸಿದ ಆ ಹೊನ್ನಪಸೆಟ್ಟಿ

··································································

38 (ಇಲ್ಲಿ ಕೆಲವು ಪಙ್ತ್ತಿಗಳಲ್ಲಿ ಸೆಟ್ಟಿರ ಹೆಸರುಗಳೂ ಅಕ್ಷರಗಳೂ ಹೋಗಿವೆ)

39 ············ ಶಕಕಾಲ··················ಸಾವಿರದ ಮುಂನೂರ················

(ಮುಂದೆ 5, 6 ಪಙ್ತ್ತಿಗಳು ಸರ್ವಥಾ ಕಾಣುವುದಿಲ್ಲ)

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### ಗೇರುಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ವರ್ಧಮಾನ ಬಸ್ತಿಯಬಳಿ ೨ನೆಯ ಶಾಸನ

ಪ್ರಮಾಣ 4′ –6″ ×3′ –3″

1 ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋ ಘಲಾಂಛನಂ ಜೀಯಾ ತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ। ನಗಿರಿಯ ದೇಶವೆಂಬ ಲಲನಾಮು

2 ಖಕ್ಕೆ ವೆಸೆದಿರ್ಪೀ ಗೇರಸೊಪ್ಪೆಗೆ ವರಸೆಜ್ಜೆಕಾಱಿಸಲೆದಂಡಿಗೆಯ ಛತ್ರಸು ಚಾಮರಾಳಿಯಿಂ ಬಗೆವುಗ ತೋರ್ಪಹ್ಯೆವೆ ನೃಪರಾಮಕಂ—ಬಂಮಪು

3 ತ್ರನೊಬ್ಬಣಂ ನೆಗಳೆ ಸಂನುತನಾದ ಜಿನಚೈತ್ಯಜಿನಾಲಯಮಂದಿರಂವರಂ।ಕಲಿಯುಗದೊಳ್ಮಹಾಪುರುಷಯೋಜಣತಂನ ಮಂಗಳ········

4 ಮಣಸಮವೆಂದು ಭಾವಿಸಿ ನಿತಾಂತ······ಸ್ಥಾನಮಂ ಜಿನಾಲಯಂಗಳಂ ಸಲೆಮಾಡಿ ಗೋಪುರ ಸುಮನೋ ಹರ····ವಿಚಿತ್ರ····ವಳಯಮನಂತನಾಥನಪತಿ

5 ಯ ···ದೇಂಕೃತಾರ್ಥನೋ। ಅಂತಾಯೋಜಣಸೆಟ್ಟಿಯ ಪ್ರಾಣವಲ್ಲಭೆಯಾದ ರಾಮಕ್ಕನ ಗುಣಂಗಳೆಂತೆಂದೊಡೆ ಶ್ರೀಮತು ಸಂ······

6 ತನಾಥನ ಪದಾಂಬುಭೃಂಗನು ಯೋ

7 ಜಣಸೆಟ್ಟಿ ಪ್ರ················ನಿನಿಬರು

8 ಲಾಂಗ······ರಮ್ಯ·· ···ಗೋತ್ರಚಿಂ

9 ತಾಮಣಿ ಪಾರ್ಥಿವ····ತ್ತಪಮೆನೆ

10 ····ದೊಳ್ ಸತ್ಯಧೀರೋದಾತ್ತ······

11 ಸೆವ ರಾಮಕ್ಕನೊಪ್ಪಿದಳೀ ಧರಿತ್ರಿಯೊಳು

12 ಪತಿಭಕ್ತಿಶೀಲವತಿ ಭೂನುತ ಚಾರುಚರಿ

13 ತ್ರೆ. ಸಕಳ ಜೀವದಯಾಪರೆ ಸಂತತ ಚತುರ್ವಿ

14 ಧ ದಾನದೊಳತಿ ನಿಪುಣತೆಯಿಂದೆಸೆವಳೀ

15 ರಾಮಕ್ಕಂ। ಜಿನಮತವಾಕ್ಯದೊಳು

16 ······ಸರೆ ಜಿನರಾಜ ಪದಾಬ್ಜಭೃಂಗೆತಾಂ ಜನನುತ ಚಾರು

17 ····ಸೀಲೆಗುಣ ಸುವ್ರತ ದಾನ ಪೂಜೆಯಿಂ?

18 ··ಮುಖಿ ಕಾಮಿನೀಜನ ಶಿರೋಮಣಿ ಯೊ

19 ····ಯೊಗ್ರನಿಜನಾಮದಿಂ ನಿಜಕುಲೋಂನತಿ ರಾಮಕನೊಪ್ಪುತಿರ್ದ್ದಳು॥ ಶ್ರೀ ಜಿನರಾಜಪೂಜೆಯೊಳು ಶ್ರೀ ಮುನಿ ರಾಜಪದಾಬ್ಜ ಸೇವೆ

20 ಯೊಳು ನೈಜಗುಣಂಗಳಿಂ ವಿನಯದಿಂ ಭಯದಿಂ ನಿಜಭಾವತುಷ್ಟಿಯಿಂ ಪೂಜಿಸಿ ಭಕ್ತಿಯಿಂದೆಱಗಿ ತಾಂ ಸ್ತುತಿಮಾ ಡಿಯುಂ ಕೀರ್ತಿ

21 ಯೊಳಿಂತು ಬಣ್ಣಿ····ಕೊಂಡೀ ನಿಜನಾಮದಿ ರಾಮಕನೀ ಧರಿತ್ರಿಯೊಳು ಕಮಳದಳಾಯತಾಕ್ಷಿ ಕಮಳಾನನೆ ಕಮಳ ಸುಗಂಧಿ ಕೋಮಳ

22 ವಿಮಳ ಲತಾಂಗಿ····ರಸಯುತರೀ ಜಿನರಾಜಪೂಜೆಯೊಳ್ಸಮರಸಭಾವದೊಳ್ ಸರೆಮಾಣಿಕಸೆಟ್ಟಿಪುತ್ರಿ ರಾಮ

23 ಕಂ ಕ್ರಮಗುಣಹಸ್ತಿ ಕಲ್ಪಲತೆಯಂ ನೆಱೆಯೊಪ್ಪುವಳೀ ಧರಿತ್ರಿಯೊಳು। ಕಮಳಾಕರದೊಳು ಕಮಳಿನಿ ಕಮಳದೊಳಂ

24 ಕಮಳೆ ಪುಟ್ಟುವಂತಿರೆ ನಾಗಮನಮಳಾನ್ವಯದೊಳು ರಾಮಕ ವಿಮಳ ಗುಣಾಭರಣೆ ಪುಟ್ಟಿದಳ್ಕಲಿಯುಗದೊಳು ಆ

25 ರಾಮಕ್ಕನ ಅನ್ವಯವೆಂತೆಂದೊಡೆ। ಹುಲಿಗೆಱೆಯ ಪಂಚಬಸ್ತಿಯ ಮುಂದಣ ಹಿರಿಯ ಅಂಗಡಿಗೆ ಮುಖ್ಯ

26 ವಾದ ಕಿಱಿಯ ರಾಮಸೆಟ್ಟಿ ಆಮದುವಳಿಗೆ ಗಂಗಾಯಿ ಅವರ ಮಕ್ಕಳು ಬೈಚಿಸೆಟ್ಟಿಯರು ಆತನತಂಗಿ ಸೋಮವ್ವೆ

27 ಆ ಸೋಮವ್ವೆಯನು ಆಹುಲಗೆಱೆಯ ಮಾಣಿಕಸೆಟ್ಟಿಗೆ ವಿವಾಹಮಾದೀ······ಅವರ ಮಗಳು ನಾಗವ್ವೆ

28 ಆಕೆಯ ತಂದೆ ಮಾಣಿಕಸೆಟ್ಟಿ ಸಮಸ್ತರೂ ಆ ಬೈಚಿಸೆಟ್ಟಿ ಹುಲಗೆಱೆಗೆಯ್ದಿ ಹಂದಿಗುಳದಲ ಪ್ರ······

29 ತಾಗಿ ಅನಾಗಬ್ಬೆಯನೂ ಸಲಹಿ ಹಿರಿಯ ಹಂದಿಗುಳದ ಚಂದ್ರನಾಥಸ್ವಾಮಿಗಳ ಚೈತ್ಯಾಲಯದೊಳು ಪೂಜೆ

30 ಆದಿಕೆ ಶ್ರೀಕಾರ್ಯ್ಯ ನಡೆವಂತಾಗಿ ವೃತ್ತಿಯನೂ ಬಿಟ್ಟು ಶಾಸನವ ಹಾಕಿಸಿದರು ಆ ಬೈಚರಸಿಯುತಂ

31 ಮ ಸೊಸೆ ನಾಗವೆಯನೂ ಗೇರಸೊಪ್ಪೆಯ ಸೆಟಿಗುತ್ತವಾಯಿ ಓಜೆಯುಮಗ ಮಾಣಿಕಸೆಟ್ಟಿಯನೂ ತಾನು ವಿವಾ
32 ಹವಮಾಡಿ ಆ ಮಾಣಿಕಸೆಟ್ಟಿಯನ್ವಯವೆಂತೆಂದೊಡೆ ಗುಚ್ಚಕ್ಕಿಯ ನಾಗಸೆಟ್ಟಿ ಯ ಮಗಳು ರಾಮಪ್ಪೆಆಕೆಯ ಪು
33 ತ್ರ ಮಾಣಿಕಸೆಟ್ಟಿ ಮಾಣಿಕಸೆಟ್ಟಿಗೂ ನಾಗವೆಯವರಿಗೂ ಜನಿಸಿದ ಮಕ್ಕಳು ಹರಿಸೆಟ್ಟಿ ಕಾಮಣ
34 ನೇಮಂಣಸೆಟ್ಟಿ ಸರಣಸೆಟ್ಟಿ ಸಂಗಪ ಯಿಂತಯ್ವರೊಳಗೆ ರಾಮಕ್ಕನನೂ ಗೇರಸೊಪ್ಪೆಯ ರಾಮಣ ಹೆಗ್ಗಡೆಯ ಮಂಗರಾಜ
35 ಣನ ಓಜಂಣಂಗೆ ವಿವಾಹವಮಾಡಿ ಆ ವೋಜಂಣಸೆಟ್ಟಿಯೂ ರಾಮಕ್ಕನೂ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ
36 ದಿಹಲ್ಲಿಗೆ ಗೇರಸೊಪ್ಪೆಯ ಅನಂತತೀರ್ಥಂಕರ ಚೈತ್ಯಾಲಯವ ಮಾರಬ್ಧಿಸಿ ಮಹಾಪ್ರತಿಷ್ಠೆಯನೂ ಮಾಡ್ಸಿ
37 ಯಿರುತ್ತಂ ಯಿರಲು ಸಕವರುಸ ಸಾಸಿರದ ಮುನ್ನೂರ ಹದಿನಾಲ್ಕನೆಯ ಪ್ರಜಾಪತಿ ಸಂವತ್ಸರ
38 ದ ಕಾರ್ತಿಕ ಶುದ್ಧ ಪಂಚಮಿ ಆದಿತ್ಯವಾರ ಸನ್ಯಸನ ಸಮನ್ವಿತವಾಗಿ ಸ್ವರ್ಗಸ್ಥರಾದರು······ಮದವಳಿಗೆ
39 ರಾಮಕ್ಕನವರ ತಂದೆ ಮೊದಲುಗೊಂಡು······ಚರಿತ್ರದಿಂನೆಗಳೆ ವಿಕ್ರಮಸಂವತ್ಸರದ ಆಸಾಡ
40 ಸುಧ ಪಂಚಮಿ ಸುಕ್ರವಾರ ರೋಹಿಣೀ ನಕ್ಷತ್ರದಲು ತುಂಗಸಮಾಧಿ
41 ···· ····ಆಚಂದ್ರಾರ್ಕಮಾಗಿ
42 ·········ಮೂಡೆಧತ್ರವನೂ······ವೋಜಣ
43 ಸೆಟ್ಟಿ···········ರಾಮಕ್ಕ·········
44 ·········ನಿಷಧಿಯ ಕಲ್ಲಿಂಗೆ ಮಂಗಳಮಹಾ ಶ್ರೀ

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### ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ವರ್ಧಮಾನಬಸ್ತಿಯಬಳಿ ಮೂರನೆಯ ಶಾಸನ.

ಪ್ರಮಾಣ 3′-6″×2′-6″

1 ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ ಜೀಯಾ ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ ।
2 ಶ್ರೀಜಿನರಾಜರಾಜಿತ ಪದಾಂಬುಜ ರಾಜಮರಾಳನಗಿರಿಪುರಾಜಶಿರೋ
3 ಮಣಿ ಪ್ರಚುರಕೀರ್ತಿ ದಿಶಾವಳಯ ಪ್ರಕಾಶನು ತೇಜಭುಜ ಪ್ರತಾಪರಿಪುರಾಜಮುಖಾಂ
4 ಬುಜಹಸ್ತವೀರನುಂ ಭೂಜನವಂದ್ಯ ಹೊಂನನೃಪನರ್ಥಿಜನಾವನ ಕಲ್ಪವೃಕ್ಷನುಂ । ಹೊಂ
5 ನ ಮಹೀಶನಾತ್ಮಜಯು ಮಾಳಿಯಬರಸಿಗೆ ಕಾಮರಾಜಗಂ ಸಂನುತಮೂರ್ತಿ ಹೊಂನನೃಪನಾತ್ಮಸಬಾ
6 ಂಧವ ಮಂಗರಾಜನುಂ ಮನ್ಮಥರೂಪಹರಿ ಹರನೃಪಾಲಕನಾತನ ಪುತ್ರ ಹೈವಣರಸಂಗೆ ಮನಃಪ್ರಿಯಾಂ
7 ಗನೆಯು ಸಾಂತಲದೇವಿ ಸಮಾಧಿಕಾಲದೊಳು । ಆಕೆಯ ಗುರುಗಳು ಲೋಕಖ್ಯಾತಿಯ ನಾಂತಿರ್ದನಂ
8 ತವೀರ್ಯರು ರತಿಸಂಕಾಶ ಸೊಬಗೆನಿಸಿ ಸಂದಿರ್ದಾಕಾಂತೆಗೆ ಹೈವಣರಸ ವಲ್ಲಭನಾದಂ । ಸ್ಮರರೂಪಂ.
9 ಸೂದ್ರಕಂಗೀ ಪುರದೊಳು ಕೀರ್ತಿವೆತ್ತ ಬೊಮ್ಮಣಸೆಟ್ಟಿಯ ವರ ವನಿತ ಬೊಮ್ಮಕಂಗಂ ವರಸುಗು
10 ಣಿ ಸಾಂತಲರಸಿ ಪುಟ್ಟಿದಳಾಗಳ್ । ಅರಸಪ್ಪೊಡೆಯರ ತನೂಜೆ ವರಗುಣೆ ಬೊಮ್ಮಕನಾಕೆಯಾತ್ಮಜ ಸಾಂತಕರಸಿ
11 ಯು ಪರಮನ ಪದಮಂ ಸ್ಮರಿಯಿಸಿ ಸುರಲೋಕವೆಯ್ದಿ ಸುಖದಿಂದಿರ್ದಳು ಅರ್ಹನ್ತನ ಪಾದಾಂಬುಜಮಂ
12 ಸ್ಮರಿಯಿಸುತಂ ನಂಬಿ ಪದಮ ನಾಲಗೆಯೊಳಗುಚ್ಚರಿಸುತ್ತ ಸಾಂತಕರಸಿ ಶರೀರಮಂ ಪತ್ತೆಂಟುದಿನ
13 ದೊಳು ಸಂದಳು ವರವತ್ಸರ ತಾರಣದೊಳು ಸುರುಚಿರ ಫಾಲ್ಗುಣದ ಶುದ್ಧ ಪಾಡಿವತಿಥಿಯೊಳು ಹರಿದಶ್ವ
14 ದಿನದಿ ಸಾಂತಕರಸಿಯು ಸ್ವರ್ಗಸ್ಥೆಯಾದಳಾಕೆನಿಮಿತ್ತಂ (ಆಕೆನಿಮಿತ್ತಂ)ಮಾಡಸಿದ ನಿಷಿಧಿಯಕಲ್ಲಿಂಗೆ ಮಂಗಳ ಮಹಾಶ್ರೀ॥

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### ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಜ್ವಾಲಾಮುಖಿ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಿರುವ 1ನೆಯ ಕಲ್ಲು.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ ಜೀ
2 ಯಾ ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ
3 ನಗಿರಿಯಕುಲ ಚಕ್ರವರ್ತಿ········ರಾಜನಿರ್ಜಿತ······
4 ರಾಸಾಮನ್ತರವಳಿಯುಂ ಯಿಂತಾ ಹೊಂನಭೂಪನಳಿಯುಂ········ಆಸಾಮ
5 ನ್ತನಪುತ್ರನರ್ಥಿಕಾಮಂ ಕೋಮಳ······ಮರಸಂ······ಅರಿನೃಪಾಲನಾತನ······
6 ದೆ····ಧರ ಚಾರುಕೀರ್ತಿ ಪಂಡಿತ······ಸದ್ಗುರುಪ್ರಭು ಆಕಾಮನೃಪಾಲನಮಾವ
7 ಯೋಜ····ರಾಜ್ಯಮೆನಗಿರಿಯುಮನಿತುಂ ತನಗಾಗೆ ಭೈಚಣಭೂಪತಿಮ······
8 ನೆಗಳ್ದಂ ರಿಪುಸೈನ್ಯ······ನವರ···· ನಪದಸರಸಿ········ಜಿನಮುನಿಪಾದಾಂಬುಜಾತ······ನೃಪಾಲ
9 ಭೈಚಣಸೆಟ್ಟಿಪರಿಣತಾಂತಸ್ಕರಣಂ ಅಂತಿಪ್ಪ ಹೈವೆರಾಯನ ಪ್ರತಾಪವೆಂ
10 ತೆಂದೊಡೆ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾ ಮಂಡಳೇಸ್ವರ······ನಿಯಮಿಾಸರಗಂಡ······ಪ್ರತಾಪ······
11 ಸೂಜೆಕಾಚಿಸಿವ ಸಿಂಹಾಸನ ಚಕ್ರವರ್ತಿ ನಿಳಿಂಪಪುರವರಾ
12 ಧೀಶ್ವರನೆನಿಪ ಭೈಚಿರಾಜಂ ರಾಜ್ಯಂಗಯಿವಲ ಷಕವರುಷ
13 ೧೩೩೩ನೆಯ ವಿಕ್ರಮಸಂವತ್ಸರ ಮಾಗ ಶು ೧ ಮಂದವಾರದ
14 ರಾತ್ರಿಯೊಳು ಹೈವೆರಾಜನ ಅಳಿಯ ಮಂಗರಾಜನು ಸ್ವರ್ಗಸ್ಥನಾದ ಶ್ರೀಜಿ
15 ನರಾಜರಾಜಿತ ಪದಾಂಬುಜಧ್ಯಂಗ······ಕೀರ್ತಿಯಿಂದೀ ಜಗದೊಳು
16 ··ವಲವೊಪ್ಪುವದಾನಿಯು ಹೈವೆಭೂಪನರಾಜಿಪ ಪಟ್ಟದಾನೆಯುಂ······
17 ······ಗೋವಿಜನರಹ ವಿಕ್ರಮಸಂ······ನಗಿರ ಮಂಗನೃಪಂ ಸುರಲೋಕ

18 ಕೆಯ್ದಿದಂ··ವಿಶುದ್ಧರಪ್ಪಮತ್ತ····ರಾಜಂ ಜಿನಮತಾಂಬುಧಿಹಿಮಕಿ
19 ರಣಂನಗಿರಪುರಾಧೀಶ ಮಂಗರಸಂಗಂ······ರಾಜಸಂನುತ
20 ····ರತಿಪಂಚಬಾಣನಸ—ಶ್ರೀ ಮಂಗಭೂಪಾಲಕಂ ಹಿಮರುಕ್
21 ··············ಶ್ರೀ·········ವಿಕ್ರಮಸಂವತ್ಸರದ······ಮಾಘಮಾಸದ········
22 ···············ಸುರಾಂಗನಾರಮಣ·:···········
23 ಜೀಯೆಂಬಿನಂ·····························
24 ············ಸಸಿಮಿತೇ। ಶ್ರೀವಿಕ್ರಮಾ···············
25 ಕಾಲ್ಯಸ್ಥೇದೇವಪ·:··················ಶುಭೇಪಕ್ಷೇವಳ
26 ಕ್ಷೇಮಂದವಾರ···························
27 ಸುರಪದಮಂ·····························

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ಗೇರಸೊಪ್ಪೆ ನಗರಗೇರಿಬಳಿ ತಿರುಮಲೆ ದೇವರ ದೇವಾಲಯದ ನಿವೇಶನದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 7″ 6′ · 2″ 9′

1 ಶ್ರೀಗಣಾಧಿ ಪತಯೇನಮಃ ಸ್ವಸ್ತಿ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾ ರಂಭ ಮೂಲಸ್ತಂಥಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀ ಮನ್
2 ಮಹಾ ಮಂಡಲೇಶ್ವರರು ಸಾಳುವ ಚೆಂನ ಭೈರಾದೇವಿ ಅಮ್ಮನವರು ನಗರರಾಜ್ಯವ ನಾಳುವಲಿ ಹೈವೆ ತುಳು ಕೊಂ ಕಣ ಮುಂತಾದ ರಾಜ್ಯಂಗಳನು ಪ್ರತಿಪಾಳಿಸುತ್ತಂ ಇ
3 ದ್ದಂದಿನ ಶಾಲಿವಾಹನ ಶಕವರ್ಷ ೧೫೨೦ನೆಯ ಹೇಮಳಂಬಿ ಸಂವತ್ಸರದ ಮಾಘ ಬ ೫ ಲ್ಲೂ ಶ್ರೀಮತು ಕಾಶ್ಯಪ ಗೋತ್ರದ ಋಕ್ ಶಾಖೆಯ ಕರ್ಣಿ
4 ಕ ಮಲ್ಲರಸರ ಪೌತ್ರರು ಸಾಳುವ ಸೇನದೋವ ವಡುಗ ತಮ್ಮಪ್ಪ ಸೇನದೋವರು ಗೇರಸೊಪ್ಪೆಯಲ್ಲಿ ಕಟ್ಟಿಸಿದ ದೇವಸ್ಥಾನದಲಿ ಶ್ರೀ ತಿರುವೆಂಗಳನಾಥಸ್ವಾಮಿಯನು ಪ್ರತಿ
5 ಷ್ಠೆಯಮಾಡಿ ಆ ತಿರುವೆಂಗಳನಾಥಸ್ವಾಮಿಯ ಪಾದಮೂಲದಲಿ ಚೆನ್ನಭೈರಾದೇವಿ ಅಮ್ಮನವರ ಹೆಸರಲಿ ದೇವರ ಅಮೃತಪಡಿ ನಂದಾದೀಪ ಮುಂತಾದ ನಿತ್ಯನೈಮಿ
6 ತ್ತಿಕದ ಧರ್ಮವನು ಮನವಚನಕಾಯ ತ್ರಿಕರಣ ಸಿದ್ಧಿಯಿಂದ ಸಹಿರಣ್ಯೋದಕ ದಾನ ಧಾರಾಪೂರ್ವಕ ಶಾಸನಾಂ ಕಿತಮಾಡಿ ದೇವಸ್ವವಾಗಿ ಬಿಟ್ಟು ಬರಸಿದ ಧರ್ಮ
7 ದ ಮೂಲಸಾಧನ ಕ್ರಮ ವೆಂತೆಂದೆರೆ ನಮ್ಮ ತಂದೆ ನಾರಣಪ್ಪನವರು ನಾರಣನಾಯಕನ ಮಲ್ಲರಾಯ ನಾಯಕನ ಕಯ್ಯಲವೊಳಗೆ ಪ್ರಾ
8 ಕು ಪ್ರಮಾದಿ ಸಂವತ್ಸರದಮೇಲೆ ಅಡಹಡ ವೃತ್ತಿ ಶ್ರೀ ಅರಮನೆಯ ಅಧೀನವಾಗಿರಲು ನಾವು ಕಟ್ಟಿಸಿದ ದೇವಾಲ ದಲಿ ಅಮ್ಮನವರ
9 ಹೆಸರಲಿ ಧರ್ಮಕ್ಕೆ ಬಿಡಬೇಕಾದ ಕಾರಣ ಅಳಂಚಿಯೊಳಗೆ ಪ್ರಾಕ್ ಸಾಮಾನ್ಯವಾಗಿ ಉತ್ತಾರವೃತ್ತಿ ಅನಂತನ ಪಾಲು ಸಹವಾದ ಸ್ಥಳಂಗಳು
10 ಆ ಸ್ಥಳಂಗಳಿಂದ ಅರಮನೆಗೆ ತೆಱುವ ಬೆಳ್ಳಿಯ ಏಳೂವರೆ ಹೊನ್ನಿಂದ ತೆರಿಗೆ ಸಲುವಂತಾಗಿ ನಾವು ಅರಮನೆಗೆ ಕಾಣಿಕ್ಕೆ ಮಾಡಿ ಅಮ್ಮನವರ ಹೆಸರ
11 ಲ್ಲಿ ನಡೆವಂತೆ ಬಿಡುವರು ಈ ವೃತ್ತಿಗಳನು ತೆರುವ ಅರಸುಗಳು ಮಾನಮಾಡಿಕೊಂಡು ತಾವುಮುಂದಾಗಿ ಆಳುತಂ ಈ
12 ಸಾಧನ ಪ್ರಮಾಣಿನ ಚತುರ್ಗಡಿಯಿಂದೊಳಗೆ ಹೆವಸ ಗಡಿಯದ ಮಗದ ಹಳ್ಳಿಯನು ಇತ್ತು ಗದ್ದೆಯ ಸ್ಥಳಂಗಳನು ಹೊರಗಾಗಿ ಮೇಲಾದ ಸು
13 ದಿಯ ಬೀಜವರಿ ಮೂಡೆ ೨೫ ಕಣಿಲಗದ್ದೆ ಬೀಜವರಿ ಮೂಡೆ ೪ ಕಾಳೀಗದ್ದೆಯ ಬೀಜವರಿ ಮೂಡೆ ೩ ಅಂತು ಈ ಹೆಸರ ಗೊಂಡು ಬರೆದ ಸುಕಣಿಲೇಮಕ್ಕೆ ಸಹಾ ಬೀಜವರಿ
14 ಮೂವತ್ತು ಆರು ಮೂಡೆಗದ್ದೆಸ್ಥಳಂಗಳು ಆರಕ್ಕೆ ಬಂದ ತೆಂಗಿನ ಹಿತ್ತಲು ಸಹವಾದ ಈ ಸಮಸ್ತ ವೃತ್ತಿಯ
15 ಲವನು ನಾವುಕಟ್ಟಿಸಿದ ತಿರುಮಲ ದೇವಾಲ್ಯದಲಿ ಅಮ್ಮನವರ ಹೆಸರಿನಲಿ ನಡೆವ ನಿತ್ಯ ನೈಮಿತ್ತಿಕ ಮುಂತಾದ ಧರ್ಮಕ್ಕೆ ನಾವು ನಂಮ ತ್ರಿಕರಣ ಸುದ್ಧಿ
16 ಯಿಂದ ಸಹಿರಂಣ್ಯೋದಕ ದಾನಧಾರಾ ಪೂರ್ವಕ ಶಾಸನಾಂಕಿತ ಬೀಡು ದೇವಸ್ವವಾಗಿ ಬಿಟ್ಟು
17 ಕೊಟ್ಟೆವು ಈ ಸ್ಥಳಂಗಳಿಂದಲು ವರ್ಷ ೧ಕ್ಕೆ ಕಟ್ಟಿಃಹ ಧತ್ತ ನಾಡವೇಟೆ ಮೂಡೆ ೪೦೦ ನ
18 ಡಸುವ ಧರ್ಮದ ವಿವರ ಶ್ರೀ ತಿರುವೆಂಗಳಸ್ವಾಮಿಯ ಶ್ರೀ ಕಾರ್ಯವ ನಡಸುತಿಪ್ಪ ದೇವರಗ್ರಾಸಕ್ಕೆ ನಾಡವೇಟೆ ಮೂಡೆ ೪೦ ತಿರುವೆಂಗಳಸ್ವಾಮಿಯ
19 ಪಾದ ಮೂಲದಲ್ಲಿ ಉದಯಕಾಲದಲ್ಲಿ ನೈವೇದ್ಯಕ್ಕೆ ಪಾತಾಳೆ ಹೊಯ್ಯುಪಡಿಯಿಂದಲೂ ದಿನ ವೊಂದಕ್ಕೆ ಪೇಟೆಯ ಮೂಡೆ ೪ ಅಕ್ಕಿಯ ಲೆಕ್ಕದಲಿ ವರ್ಷ ೧ಕ್ಕೆ ಸಂಥಾ
20 ರ ವೇಳೆಯ ಮೂಡೆ ೧೨ಕ್ಕೆ ಪುಷ್ಪಮಾಲೆಯ ನಡಸುವ ಹೂಗಳಿಗೆ ಧತ್ತ ನಾಡವೇಟೆಯ ಮೂಡೆ ೪೦ ರಾತ್ರಿಯಕಾಲದಲ್ಲಿ ನಡೆವ ನೈವೇದ್ಯಕ್ಕೆ ಧಂಡಾರಿ ಹೊಯ್ಯು ಪಡಿಯಿಂದ
21 ಲೂ ದಿನ ವೊಂದಕ್ಕೆ ಪೇಠೆ ವೊಪ್ಪಿನ ಅಳಿ ಲೆಖ್ಖದಲು ವರ್ಷ ವೊಂದಕ್ಕೆ ಸಂಧ್ಯಾರಪೇಠೆಯ ಮೂಡೆ ೨೨ಕ್ಕೆ ದಾಳೋ ಜನು ಉಳಿಗವ ನಡಸುವ ಧಂಡಾರಿಗೆ ಧತ್ತ

22 ನಾಡುಹೇಟಿಯ ಮೂಡೆ ೪೦ ಈ ನೈವೇದ್ಯದ ಉಪಾರಕ್ಕೆ ಮಾನ ೧ಕ್ಕೆ ನಡಸುವ ತುಪ ಹೇಠೆಯು ೧ ಶಿದ್ಧಿಯ ಲೆಖ್ಖ
ದಲು ವರ್ಷ ೧ಕ್ಕೆ ತುಪ್ಪ ೫ ಮಾನ ಮೂರರ ಕ್ರಯಕ್ಕೆ

23 ಗ ೧॥ = ಪೂಜೆಗೆ ಉದ್ವಾರ್ಚನೆಗೆ ಸಹ ಶ್ರೀಗಂಧಧೂಪಕ್ಕೆ ಕ್ರಯ ಸೇರು ೧ಕ್ಕೆ ನಾಡುಹೇಠೆಯು ಮೂಡೆ ವೊಂದು
ಏಳುವರೆ ಹೊನ್ನು ಲೆಖ್ಖದಲು

24 ವರ್ಷ ವೊಂದಕ್ಕೆ ಥತ್ತ ನಾಡಹೇಠೆಯು ಮೂಡೆ ೧ ದಿನ ಒಂದಕ್ಕೆ ವೀಳೆಯದೆಲೆ ೨೫ರ ಲೆಖ್ಖದಲು ವರ್ಷ ವೊಂದಕ್ಕೆ
······ಅಡಿಕೆ ೩೬೦೦ ವೀಳೆಯದೆಲೆ········ಕಂಸಹಕ್ರಯ

25 ದೇವರಿಗೆ ಉಡುವಸೀರೆ ಸಹ ವರ್ಷ ವೊಂದಕ್ಕೆ ತೆಂಗಿನಕಾಯಿ ೨೦೦ರ ಕ್ರಯಕ್ಕೆ ಗ ೧ ದೇವರ ಮುಂದೆ ಬೆಳಗುವ
ನಂದಾದೀಪ ೨ಕ್ಕ ದಿನ ವೊಂದಕ್ಕೆ

26 ಯೆಣ್ಣೆ ಹೇಠೆಯು ಅರಮನೆಯ ಲೆಕ್ಕದಲು ಆರತಿಗೆ ಸಲುವುದು ಸಹ ವರ್ಷ ವೊಂದಕ್ಕೆ ಯೆಂಣೆಹೇಠೆಯು ಹಾನೆ ೪೫ಕ್ಕೆ
ಕ್ರಯು ೩ ಗ ಕಾರ್ತಿಕಮಾಸದಲು ನಡವ ಕಾ

27 ರ್ತಿಕಪೂಜೆಗೆ ದಿನ ವೊಂದಕ್ಕೆ ನಡೆವ ನೈವೇದ್ಯದ ಅಕ್ಕಿ ಹೊನ್ನಿವಾಳದ ದೀಪಾರಾಧನೆ ಎಂಣ್ ಮುಂತಾದರ ಕ್ರಯಕ್ಕೆ
ಗ ೨– ಆ ಮಾಸದಲು ನಡೆವ ಭೋಜನದ ಧರ್ಮ ಅಕ್ಕಿ ಕ್ರಯ

28 ಸೊಜ್ಜಿಗೆ ಗೋಧಿ ಬಲ್ಲದ ಕ್ರಯ ಸಂಬಂಧಕ್ಕೆ ಸರಿಸುವ ಸೋಪಸ್ಕರ ಮುಂತಾದ ವೆಚ್ಚಸಹ ವರಹ ಗ ೫ ಉತ್ತರಾ
ಯಣ ಸಂಕ್ರಾಂ

29 ತಿಯ ಪೂಜೆಗೆ ದಿನ ೧ಕ್ಕೆ ಎಂಣೆಯು ಹಾಡ ಅರೆಯುಲೆಕ್ಕದಲು ದಿನಮೂರಕ್ಕೆ ಎಂಣೆಯ ಹಾಡ೧॥ ಕ್ರಯ ವರಹ ಗ ೩
ಅಂತು ವರ್ಷ ೧ಕ್ಕೆ ಥತ್ತಸಹ

30 ಮೂಡೆ ೧೩೫ ವರಹ ತೊಂಥತ್ತು ಗುಳಿಗೆ ಬೇಳಿಗೆ ವರಹ ೧ಕ್ಕೆ ಥತ್ತ ನಾಡಹೇಠೆಯು ಮೂಡೆ ೬ರ ಲೆಖ್ಖದಲ್ಲು

31 ಹೇಠೆಯು ಮೂಡೆ ೧೧೫ ನಾಡಹೇಟಿಯ ಇನ್ನೂರ್ರೈವತ್ತು ಮೂಡೆ ಥತ್ತವನು ತಥಾತಿಥಿ ಅರಥ್ಯವಾಗಿ ತಿರುವೆಂಗಳ
ನಾಥಸ್ವಾಮಿ

32 ಯ ದೇವರ ಚೀಟು ಪ್ರಮಾಣಿಗೆ ಶ್ರೀಕಾರ್ಯವನಡಸುವ ಭಟ್ಟ ಮುಂತಾದವರು ಯೆತ್ತಿತಂದು ಈ

33 ಬರೆದ ಪ್ರಮಾಣಿನ ಧರ್ಮವನು ತಮ್ಮ ಮುಖಾಂತರದಲಿ ತಮ್ಮ ಸಂತತಿಯುವರ ಮುಖಾಂತರದಲಿ ಕಾಲಕಾಲಂ
ಪ್ರತಿಯಲು ಸಾಂಗವಾಗಿ ನಡಸಿಬಹರು ಎಂದು ತಿಂಮಪ್ಪ ಸೇನಬೋವರು ಕ

34 ಟ್ಟಸಿದ ದೇವಸ್ಥಾನದ ತಿರುವೆಂಗಳನಾಥಸ್ವಾಮಿಯ ಪಾದ ಮೂಲದಲು ಚೆನ್ನ ಭೈರಾದೇವಿ ಅಮ್ಮನವರ ಹೆಸರಲ
ನಡವ ಅಮೃತಪಡಿ ನಂದಾ

35 ದೀಪ ಮುಂತಾವ ನಿತ್ಯ ನೈಮಿತ್ತಿಕ ಧರ್ಮಕ್ಕೆ ನಾವು ನಮ್ಮ ವಚನ ಕಾಯ ತ್ರಿಕರಣ ಸುದ್ಧಿಯಿಂದ ಸಹಿರಣ್ಯೋದಕ
ದಾನಧಾರಾ ಪೂರ್ವಕ ಶಾಸನಾಂ

36 ಕಿತ ಬೀಡು ದೇವಸ್ವವಾಗಿ ಬಿಟ್ಟ ಬರಸಿದ ಬಾಳ ಧರ್ಮದ ಮೂಲ ಶಾಸನ ಇಂತಪ್ಪುದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು

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### ಗೇರಸೊಪ್ಪಾ ಜಲಪಾತದಿಂದ ಹೋಗುವದಾರಿಯಲ್ಲಿ ಸೂಳೆಕೆರೆ ಬಳಿ ನಟ್ಟಿರುವಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 6″ × 2′ 6″

1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಳೋಕ್ಯ
2 ನಗರಾರಂಥ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ॥ ಸ್ವ
3 ಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರ ಅರಿರಾಯ ವಿಭಾಡ
4 ಭಾಷೆಗೆ ತಪ್ಪುವರಾಯರ ಗಂಡ ಪೂರ್ವ್ವಪಶ್ಚಿಮ ದಕ್ಷಿಣ
5 ಸಮುದ್ರಾಧಿಪತಿ ಶ್ರೀಮತು ಪ್ರತಾಪ ವೀರದೇವ ರಾ
6 ಯರು ರಾಜ್ಯಂ ಗಯಿವಲ ಶ್ರೀಮತು ಪವುಂಗಳ ಸಂ
7 ವತ್ಸರದ ಮಾರ್ಗ··········ಆದಿವಾರದಲು ಆ
8 ವೂರ ಕಲ್ಲಪ ಕೇತಪಂಗಳು··················
9 ····ಕೇತೇಶ್ವರ ದೇವರಪ್ರತಿಷ್ಠೆಯುಂ ಮಾಡಿ ಆದೇವರ
10 ·········ದೀಪ್ತಿಗೊ·········ಹಾರ
11 ದಾನಕ್ಕೂ ಬಿಟ್ಟಗದ್ದೆ··············
12 ···········ಹಕ್ಕಲಿಗೆ ಬಡಗಲು
13 ·········ಮಹಾಜನಂಗಳ ನೊಡಂಬಡಿಸಿ
14 ಕೊಟ್ಟರು ಇದಕ್ಕೆ ತಪಿದವರು ಮಾತಾಪಿತೃಗಳಿಗೆ
15 ದ್ರೋಹಿಗಳು ॥ ಶ್ರೀ ಶ್ರೀ

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